

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### The Doctrine of the Eternal Progress of the Human Soul.

BY A CONTROL THROUGH MR. J. CLEGG WRIGHT.

What is eternity? Can the human mind put together the letters of its meaning? I cannot think it, even. Eternity is too big for my thought to get hold of. It has no extension, nor form. Consciousness can not touch it. In fact, I cannot set in order my ideas about the endless. It is because to know a thing I must see it in all its parts. I must see it all around. I must know one part as distinct from another; I must know its angles, outlines, curvatures and dimensions; in short, I must figure it in the mind; the idea must take form; it is a word which covers an unthinkable succession of phenomena in nature.

The succession of sensations in my consciousness is time. A regiment of soldiers drawn up in file are in order; they present a picture in which all the units stand related to each other. Sensations and ideas in consciousness are the same units of thought, in orderly succession set forth; and the order of march is man's poor idea of fleeting and delusive time.

The experience of one man does not amount to much; of all men, in their succession and parade through this world, not much more. When, however, we see it in detail, it looks like something grand or otherwise. The past we know but little of, and daily we are forgetting; it is being swept by the whirlwind into the vortex, and what then? Is it silence? Much like it. We are going from the classic heroes of Greece and Rome. Their forms are but shadows to us now, dim or mist, resting on the horizon—fast going of the photograph of memory. How much beautiful or deformed human effort lies in the irrecoverable past, forgotten, we never can know. Time cannot help the mind to a definition of eternity. I employ the word when I get stuck in the interminable depths of philosophy, or the want of it. It is an unvoiced thought-avalanche, at the back of which I hide my finite inability to deal with anything but phenomena or experience. I cannot get behind phenomena. My poor ability stops in them; it will not go one inch farther. Beyond is darkness—the unthinkable. Who knows? That is to be the eternal unanswered question surely. But that which is a mystery to me is ever pressing itself upon my attention. I cannot escape it, and the field of mystery is becoming slowly less. Science is mining in mystery. We are at work there too. We are always finding something, be it ever so little, and we must be peering away at mystery. I know there is something behind this apparent world so beautiful; a still more real one, and the only real world some way. How, I cannot make out yet, but it is wonderfully related to my consciousness. I feel a profound sense of the immensity of nature—boundless—nobody can give me the meaning of that. Star depths—what are they? My objective faculties dominate my consciousness. We give eternity up now and for ever more as the unthinkable, which will be the consummation of philosophy onward. New facts are constantly being born into our consciousness through the outward and the inward sense. These facts are born when we are ready, not till then; there is fitness in the order of succession in this poor world, as we always see. Nothing occurs by chance, but all by law—order, which is the same thing.

Eternity is not ours and never will be, for how can we get hold of the whole of it. What could come after eternity? When I talk about the eternal progress of the human soul, am I talking sense, or am I floating air balloons? Let us see. I cannot think that a living entity can die, or a thinking thing cease to think. Can thinking souls give up being thinking souls? I cannot think so. What would be their history after? Something cannot become nothing. If my thinker is an entity, a something, it must always be a something, an eternal something somewhere. Existence must be action; rest would be the same thing as nothing. Action involves change. Change and progress in some way mean the same thing, including organisms more perfectly balanced and fitted, and environments more truly adjusted to the spontaneity of change. Progress is but improvement of the individual organism. There is no terminus in the eternal. This endless process of adaptation is ceaseless. Well, that means a great deal, and every day means more to us. If existence does not involve change, I am wrong in saying the soul has a progressive immortality.

"I exist" means that I have always existed. What am "I"? I know myself better than I know anybody else. But what is true of me in nature, is true of all beings like unto me in nature. Things having the same qualities and parts amount to the same thing. If I speak correctly of myself, I speak correctly of beings constituted as I am. "I am," I have, and I have not always existed. There are some things which inhere in me which have a beginning; therefore they must have an end. Immortality has neither a beginning nor an end. The "I," the essence of me, never had a beginning, because it is in itself the real existing thing, the exponents of my environments alone are perishable, to wit: the contents of my memory will change and be perishable wares. Thought is the changing relation of form in the same and in different soul relationships. Sensation is the cognition of form; an idea is the difference of one form from another. Consciousness has all its qualities immortal. That which sees the difference between two or more forms, which is a quality, is the understanding. The understanding is the totality of all the faculties of my consciousness. Memory is the retention of the vibration of thought forms, or objective and subjective thought things. Intuition is subjective perception.

Philosophy would be enriched by a good definition of the soul. We try hard to get one, and after a while we may succeed. A definition which shall be complete in all its parts will help us to a satisfactory start in a science of the soul; as yet we have but been victims sent out to see how the ground lies. We after a while, shall be able to select and make a location. We must begin with the axiom of all truth that, "I exist." That is beyond all argument. I would not reason with a man who will not admit the reality of his own existence. I exist apart from any part of my body. The body is not a part of my consciousness. I perceive, as much of a certainty to me as I exist. I perceive because I exist. I conceive because I exist. Perception and conception are the potential attributes of consciousness. I cannot separate an attribute from the thing in itself. What would iron be like without the attribute of extension? I could not separate a quality, even, from the thing itself and conceive the thing after as existing. All things are made up of the parts, which constitute all things. When I have length, breadth and thickness before me, I have form. Length and breadth would define a shadow, but would not define a thing. Consciousness involves perception and conception; these attributes inhere in the essence of my reasoning consciousness. When mind ceases to perceive, it ceases to be conscious, as in sleep, or during a time of prostration of the brain. Without power to conceive, the mind is not able to adapt itself to circumstances, or know the cause, or the relation of things. To be conscious, I must have these powers. When I am ignorant, I am constantly outraging the laws of nature, and bringing punishment upon me. There are beings and forces which I have not sensed, hence I cannot adapt myself to them intelligently, so that I may get out of them the advantages which I will, and will at a near, or at a remote date. I am first conscious of the existence of things, then of their qualities, and then of their relations to me, and their influence upon me.

I said there are some things in me, which have not always existed, and will not always exist. What are they? The ideal and the facts of experience; my ideal belongs to this one state of consciousness. The facts of my experience belong to this one state of consciousness. With the necessary change which comes upon the various faculties at the death of the body very important changes are introduced into the processes of consciousness, because the perceptive faculties stand differently related to phenomena. Indeed, a new order of phenomena impinge and provoke consciousness, so that the objective faculties are acted upon by a finer and more subtle class of forces than what they can be acted upon in their physical environments today; hence, the sensation will be peculiar to that class of forces, and the perceptions will be characteristic of that domain of natural action and being, making it to consciousness, a world to itself with the reigning law in all-powerful action of adaptation.

The sensations of consciousness and ideas are changeable. I may have a certain class

of ideas to-day, but not have them to-morrow. I may be excited to love some person or thing, which I can not be so excited to-morrow. With memory there are certain laws in force. The less we know of anything the less can our emotions be built up upon it. Love at first sight is but a will-o-the-wisp. The memory has something to do with the genuine development of the emotional nature, hence the value of religion to train the sympathetic and love nature. Religion belongs to the affections, perhaps, more than to reason. Dogmas are but the shell, the rubbish of religion. They can be dispensed with, but the training of the emotions can not. Any system of thought which leaves out this important part in the constitution of man cannot succeed. One of the great reasons why Roman Catholicism succeeds so well is that it provides food for the emotions. The bulk of mankind care nothing about a Baconian syllogism. Men as a rule do not reason. They are purely led by feeling. The age of reason is yet to come. Just now there are hundreds of men yelling themselves hoarse for Blaine and Cleveland. Probably not one of these men have reasoned, but are led entirely by feeling. A crowd of men is much alike the world over, swayed by feeling. Take the excited Parisian mob sweeping through the boulevards, the rabble of Cincinnati, or the unwashed of New York, and there is but little difference between them. Their feelings sway them one way and then another.

We are only coming to the age of reason. We have not yet attained it. Memory has a great deal to do with what seems to belong to us permanently. Memory is a most unstable thing in the mind. Let any man go and see an elaborate picture; let him look at it ever so well, taking in its form, shades, colors, and the striking figures presented in it—in one hour he can not fix it perfectly again in the mind. The mental photograph is incomplete in some particular. The vibrations of memory have dropped something. The scenes of life are the same. That soldier who marched to Richmond can not recall every incident which happened by the way, every object which made some thin line in his thought for a day, is now irretrievably perished—gone—never to be recalled. Will it be lost in the world to come? Will all the old forgotten photographs come back which are so dear now, when you walk the streets of the golden city? We say assuredly not. That which can not vibrate in the brain to-day, nor in any part of it; will not have a place in eternal consciousness. We have mostly been taught that, in the Spirit-world, every thing will come back again, to the vivid eye of memory, never to be forgotten. The fact is, we are always forgetting; the crowding events of life pressing one upon another, so much so that the strain can not be maintained, and we only recollect that which we, by our condition and circumstances, are often called upon to use.

Spiritual consciousness is always entering into new relations, so that the time present is throwing a deepening shadow upon the recollections of the past. The soul is always pushing its ideal forward, always something to love and hope for, some new enterprise to enter into.

Shall we forget our friends at some point in the endless future? Certainly when they are no longer wanted. Friendship is but one of the changing conditions of life. The law of evolution will push each man in the way that he must go. In the endless expanse of existence, a great many things will happen which will change what seems permanent to-day. Every thing is moving on. The old buildings of this great and fine city are coming down. The fine marble edifices which are being put up now, and which rival in beauty the edifices of the great builders of antiquity, will grow old and decay; the dust of which they are composed will be scattered to the four winds of heaven. The soul like some of these temples may be filled with one generation of people to-day; in one hundred years hence not one of these people will enter into them. The soul to-day is filled with the memories of the hour; in one thousand years to come, the things and the associations then will fill it, as it is filled with those of to-day.

The constitution will remain in full possession of all the powers it possesses, and new faculties will in the future come forth, which are latent in the soul to-day, waiting for conditions to bring them forth.

What a future to look forward to! What an immensity of beauty! Worlds of changing phenomena to excite the soul to higher degrees of consciousness! These truths lie in the new religion and philosophy of modern Spiritualism, not yet fully seen; to be seen, however, by and by, as the darkness rolls away from the minds of men.

There is a vast bed of rock salt in the Colorado Desert, near Idaho, and the Southern Pacific Railroad in laying the track to the salt mine has been obliged to grade the road for 1,300 feet with blocks of these beautiful lumps of salt crystals. This is the first instance of a railroad road-bed being laid and ballasted on salt. The sea that once rolled over this place dried up, and left a vast bed of salt about fifty miles in length. The quality is superb, and supply inexhaustible. Grasshoppers of enormous size and giant centipedes have been picked in this chloride of sodium, and are to-day, after the lapse of centuries, in full size and perfection of shape.

The Empress of Germany has not been able to walk for eighteen months.

#### OPENING ADDRESS

At the Second Anniversary of the Sociologic Society, at the Church of Our Savior, New York.

BY THE PRESIDENT, MRS. IMOGENE C. FALES.

The Sociologic Society was formed two years ago, for the purpose of studying the laws relating to social organization, and for the dissemination of co-operative principles. It holds that the present industrial system, which regards labor as a commodity to be obtained at the lowest market price, is unjust, and that the wealth derived from the joint action of capital and labor is not equitably distributed. It believes that the measure of reward should be based upon the productive-ness of labor, and not upon the law of demand and supply; that competition, inasmuch as it is tending to reduce the value of human labor to a point below which it is impossible to sustain existence is exercising an injurious effect upon civilization, and that as a consequence of this we are nearing a critical social epoch, when the destructiveness of competition is being arrested by the power of combination; that in the disintegration occasioned by the outworking of a great natural law—the law of struggle and conflict—there is seen to be a new force, a new social power manifesting itself, which places a check upon competition and acts as its natural corrective—that of association or combination.

We hold that competition brings about a social condition where a higher principle naturally and inevitably supersedes a lower one; that whenever in a community competition occasions combination, however small, between any two trade factors, whether it be corporations, joint-stock companies, pools or syndicates, it has started a process that, sooner or later, is bound to replace the competitive system. The steps in the process are proportional to the mobility and inertia of the elements. Capital is the first to assume the co-operative form; second, government; third, benevolent institutions; fourth, distributive enterprises; fifth, productive agencies, and sixth and lastly those institutions pertaining exclusively to the land.

A stage has been reached by the more highly civilized nations in which the first three steps of the process have been passed; and the fourth and fifth just entered upon. There remains, therefore, only the thorough extension of co-operation through the distributive, and more particularly productive, enterprises of the world, to bring about the complete abolition of competition as a dominant social factor, and its replacement by co-operation. This will be effected by the organization of labor.

The Sociologic Society endeavors to show that the social organism, like that of the individual, has its laws of growth, which may be accelerated or retarded, but cannot be annulled; and that the development of the principle of associated interests, through the closer union of mankind, is part and parcel of an organic process of social growth.

The danger which more or less accompanies periods of transition is not overlooked. When old institutions, laws and customs have outlived their usefulness, have served their purposes and tend toward decay, while new principles, conditions and requirements have not formed a corresponding social environment, there is great danger that for a while at least, chaotic states will obtain, and disintegration of the elements of social life prevail over integration; dissolution over evolution. To avert this danger there must be a clear recognition of new social and political issues, and their translation into the accepted laws of social life.

While the Sociologic Society recognizes the great moral and economic advantages resulting from the Rochdale system of distributive co-operation, and continually points out the better way of conducting business, in order that companies may be formed and co-operation instituted, it is primarily with the application of co-operative principles to industries already existing, that the Society is concerned. The Society advocates such a union between capital and labor, that their interests may become identical; to insure this identity of interests, industrial partnership must be instituted, and labor allowed to participate in the net profits of the business; thus restricting capital to a fixed rate of interest.

This system is precisely the reverse of our present one, which gives to capital unrestrained and constantly increasing power, and holds to a stated but decreasing rate of wages, labor, the great productive power of the world. Finally, the Sociologic Society holds that the moral law of regard for the welfare of others, the law of mutual helpfulness, of identity of interests, is a law of nature, to which civilization, as it advances, must adjust itself, and that suffering results in proportion to the non-observance of a great moral and economic law.

#### Visual Hallucination in Hypnotism—Spiritual Light.

Mind contains a singular paper by Alfred Binet on "Visual Hallucinations in Hypnotism." It is a summary of a longer paper contributed by him to the *Revue Philosophique* of last May. The experiments were made upon five hysterical girls at the *Hospice de la Salpêtrière* in Paris. The objects of visual hallucinations verbally suggested seem to have been perceived under the same conditions as a real object. For instance, the subject perceives the imaginary object with each of the two eyes. If the patient has one eye color-blind, colored hallucinations cannot be suggested to it. "One hysterical mad woman always saw at her left side a man dressed in scarlet. When this patient's right eye was closed, and her left eye, which was color-blind, alone remained open, the man in question appeared to her gray and enveloped in clouds." Again, mechanical pressure of the eye doubles the hallucination. A prism placed before the more normal eye of a color-blind person doubles the hallucinatory image and makes one of the images undergo a deviation in conformity to the laws of optics. A spy-glass removes or approximates the imaginary object precisely as if it were real. But this effect is only produced when the glass is properly focussed for the sight of the subject. A mirror reflects the hallucination and gives a symmetrical image of it. For instance, if the hallucination of a profile face, turned to the left, is suggested; when the sheet of paper on which it is supposed to be placed before a mirror the profile appears turned to the right. If for the portrait written lines are substituted, the characters in the mirror appear reversed from right to left, or from top to bottom, according to the position in which the paper is held.

M. Binet further says that not all hallucinations can be doubled by ocular pressure. He believes that uni-lateral hallucinations, and those which move with the movement of the eye are of this class. This is the test usually applied, I believe, to hallucinations in general by the medical faculty. It would seem, then, that there are certain so-called hallucinations which do not respond to it, but are, on the contrary, so real in themselves as to fulfil every condition of test applied scientifically. An ordinary person may be supposed, for instance, to know that pressure on the eyeball will double an image, and therefore the suggested image might be expected to be doubled by the act of pressure. But these "five hysterical girls" can hardly be supposed to be acquainted with "the deviation in accordance with the laws of optics caused by placing a prism before the eyes." "A color-blind" patient, who had not been previously tested, would not naturally describe an apparition, which was of a scarlet hue to one eye, as gray to the other, unless she had been told of her defective vision. Nor would she know what to expect on looking at the object of suggestion through a double-refracting crystal. M. Binet's condensed account of his experiments does not enable me to see precisely whether he made trial of such a test as the following. But if he gave to his subject a number of crystals so cut as to refract variously, and if his patient described, with fair accuracy, the appearance that ought to be presented by the suggested object through each of these, surely we have a very curious and important fact to deal with. What would such results prove? They would seem to take the hallucination out of the sphere of imagination, in which the mind of the patient would supply the descriptions given, into another sphere altogether—from the subjective to the objective. Is then thought a substance, as spirits confuse us with saying? What is the exact outcome of these curious and suggestive experiments?

As an instance of the power of spiritual sight which Highlanders so largely possess, I may give the following vision of the last Earl of Seaforth when a boy at school. "When a clever, promising lad, scarlet fever of a virulent type broke out in his school, and about twenty of the boys were attacked by it. "All were placed together in one large room—the school hospital—and here, young Lord Seaforth saw a vision which the Highlanders of course attributed to second sight. One evening, in the gloaming, the sick nurse had left the room when she was recalled by a wild cry. Hastening back, she found the lad flushed and trembling; he positively affirmed that a hideous hag had passed through the room, halting a moment beside each bed, and standing longer by some than by others. She had a wallet hanging from her neck, from which she took a mallet and some pegs, and, after gazing steadfastly on one of the boys, she bent over him, and drove a peg into his forehead. The boy never stirred, though Seaforth distinctly heard the sound of breaking bones. Then the hag passed on to another boy and yet another, and, Ja! like, drove in her dreadful pegs. On some of the sick lads she gazed long without touching them, and others she passed by without notice. At last she came up to young Seaforth, and handled both his ears. She seemed to feel for a nail, but after a pause she passed on, and disappeared from the room. "Then the sick lad, who hitherto had laid spellbound, and unable to move or to utter a sound, burst forth in the cry of horror which had startled the nurse. Never, to the last hour of his life, could Seaforth forget the horrible agony of that moment when the hell-hag touched his ears. The nurse strove to soothe him, and told him it was but a fever-dream; but when next the doctor came round he found this patient so strangely excited that the nurse afterwards apprised him of this circumstance. Returning to the sick-room the doctor bade the lad tell him his dream, and, while seeking to quiet the dreamer, he made notes of every detail. To his amazement and horror, he found that all these patients whom Seaforth pointed out as having received a special look from the hag became so seriously ill as to hover between life and death, while those into whose brow she had driven the peg died. Seaforth's life hung long in the balance, and finally the fever left him stone deaf." "M. A. (Oxon.) in *Night*, London.



For the Religio-Philosophical Journal.  
From Puritanism to Spiritualism.  
1817-1884.

BY GILES B. STERRINS.

#### CHAPTER VII.

WILLIAM S. PRENTISS.

"Such was our friend. Formed on the good old plan. A true and brave, and downright honest man—his daily prayer, far better understood, in acts than words, was simply doing good. So calm, so constant was his rectitude. That, by his loss alone we know his worth. And feel how true a man has walked with us on earth."

Fifty years ago William S. Prentiss, a young man from Petersham, Worcester County, Massachusetts, was a Cambridge College student. His health gave way and he consulted an eminent and sagacious physician, Dr. J. C. Warren of Boston. The medical sage learned his antecedents of parentage and vocation, and said: "Young man you can keep to your books and die, or fling them away, shoulder an axe and strike for the woods and live." This was a plain statement—the truth in few words. The books were put aside, the whole current of his life turned to new channels, and the autumn of 1832 found him in Michigan land hunting—not for speculation but for a farm. Going to the government land office at White Pigeon in Southern Michigan, he found what lots were for sale and struck off southeastward through the oak openings on horseback, compass and map in pocket, and his saddlebags supplied with food and clothing. After a few days search he was riding along the slope of a rise of land falling southward into a valley, and his horse sank into the soft ground among the trees where a spring moistened the earth. He got out of the bog with some trouble, found it was near noon, tethered his horse to browse among the grass and twigs, and seated himself on a fallen tree to take a lunch from the contents of his saddlebags. Rested and refreshed, his eye ranged over the valley and it looked pleasant. He explored hill and vale, found forest and spring, open meadow, a running stream, good soil and a cheery outlook, that gave a sense of heart warmth. He found the land was unsold, started back to White Pigeon at once, and secured a half section (320 acres) in La Grange county, Northern Indiana, and built his log cabin on that slope just below where he took that memorable lunch—the spring he then found giving water for house and barns to this day. In a few years a comfortable farm house stood in place of the cabin, and his patient and sturdy labor had helped to transfigure the wild forest into blooming orchards and waving harvest fields. The year of his arrival he married a school teacher, Jane Mary Clark, from Sheffield, Massachusetts; daughters and sons grew up to honor them, and their wedded life for over forty years was full of cares, yet full of cheer. He was grave, earnest and practical; she was sparkling, merry, and full of quaint fancies. He was of solid and strong frame, capable of great physical labor; she was lithe, healthy and active. As he used to walk down the path from the house to the barn to finish his chores at night, she would catch her milk pail, slip behind and spring onto his broad shoulders to ride in this queer fashion, to her waiting milky herd. It was a fortunate variety that made unity and harmony. Under her sportive gaiety as under his grave sedateness, was a vein of clear common sense, and each bore a lover's share of the other's burdens.

Indians were plenty, in early days, and would sometimes sleep on the floor of their cabin by the score. They were troublesome, but never dangerous, and always kept good faith, as it was always kept with them. Wolves were plenty too. Mrs. Prentiss told me of her first night alone in the cabin. Her husband went away on business and left her with not a white person within five miles. The dozen sheep—precious to them, when the fleeces, sheared, carded, spun and woven by their own hands, were their main dependence for clothing—she drove into the cabin from their pen and barred the door and windows. A hungry horde of wolves howled outside and grew so eager that they pawed under the door and pushed their noses through its wide crack above the threshold. "Were you not afraid?" I asked. "No," said she laughing, "the door was strong, I had a good axe. It didn't worry me; and I do not think the brave woman feared at all. Few men did so much hard work as he, and a competence, honestly won, was his reward."

His superior education, solid judgment and stainless honor made him a man of mark and weight. Widows and orphans trusted their all to him; the weak clung to him as to a strong support. He was urged to take public office, but shrank from it, loving home life and the society of his pioneer neighbors, whose toils he had shared and for whom he had a sincere affection. Once only an office was almost forced on him. For a short time he was County Judge, and the title stuck to him—for titles stick like burrs in our republican land. He was decided in his likes and dislikes; those he disliked he never wronged, but let them alone most studiously.

For thirty years he kept up a correspondence with his college classmates and room mate, Rev. Dr. Putnam, a Unitarian clergyman in Roxbury, Mass., who they never met after he left Cambridge. Hon. J. B. Howe and his accomplished and sensible wife, and their brother James, came from Boston early and settled in the neighboring town of Lima. Between these families a cordial friendship was kept up, the intimacy giving some glimpse of the polished and cultivated society of days long gone in the East. James Howe nursed Mr. Prentiss in his last illness, and his presence was like that of a beloved brother, their attachment being singularly tender.

I went to Brushy Prairie, in 1858, and made my home with the Prentiss family for a week, giving lectures in the vicinity. One evening, at his house, the neighbors met and started a plan to build a free hall—open to all religious opinions, and for all decent uses—and the next year the hall was dedicated. It is still open the way for others. It was a place to be at home. I can see him, in his old armchair, by his desk in the corner of the plain and simple sitting room, near the open fire place which they always kept. There he sat, and read, and talked, his sagacious comments on men and things always worth hearing. His life for forty years on that farm was a gospel of honor, faithfulness and industry. Inspired by a good will steadfast and true. For twenty-five years he was a Spiritualist. His judgment fully convinced and his soul lighted up with a new warmth. When the change came, after a brief illness, there was no fear or gloom, for he had looked beyond and the way was plain. On his seventy-fourth birthday, Sept. 4th, 1872, the funeral service took place, and a life worth living came to its earthly close.

The wedded pair who cultivate a farm, or follow any honest industry, make a happy home, win a modest competence, and send out sons and daughters with good mental and moral education, and industrious habits are successful;—a success that helps hold the

world together and keep it moving in upward grooves. Beyond this, whatever of wealth or fame may come is blessing or bane as there is wisdom or unwisdom, love or selfishness in its use. Let us honor the successful men and women. William S. Prentiss lived the word of the poet.

"View that day lost whose low descending sun,  
Sees by thy hand no worthy action done."  
For a half-century he never lost a day!  
(To be continued.)

#### Florentine Flummery Re-examined.

To the Editor of the Religio-Philosophical Journal:

In your laudable endeavor to set to rights your Florentine correspondent, I fear you have allowed your usually clear intellect to become somewhat mystified. I admire your candor and liberality, but I suspect you and men like you are a little presumptuous in attempting to climb up among the "infinities," with the expectation of spying out the secret motives of omnipotence, or in justifying them on principles of mere human reason; but, inasmuch as you have invoked logic with a view to the settlement of transcendental ethics and recondoite theology, suppose we see where you will land if you persist.

It is quite possible you have failed to grasp the conception as your correspondent has it; at any rate, making allowance for unguarded generalization strictly construed, his thesis, in my judgment, does not bind him to assume that: "The felon or the prostitute, as such, has claim to special rewards;" nor that the Almighty approves vice and wrong-doing generally, in themselves considered; but rather, under the conditions he has ordained, he accepts as means to ends, evils, which under other circumstances he might not approve or permit. Not that these sinners have claims because of their vices, but because having become necessary to the integrity of the divine scheme, they are made the indispensable victims; and in this sense only can we recognize the "antecedent necessity" for them. And they are "wanted" simply because of this necessity. The exigencies of Government sometimes employ agents whose office is disreputable—a spy for instance; and in such case, the requital is commensurate, or should be, with the degradation imposed. I trust this distinction is apparent; hence, making the above mentioned allowance, I differ from you in seeing anything obscure in statement or any change of base on the part of your correspondent in handling his subject. On the contrary, I thought his several points happily put, and, from his standpoint, followed out to their logical conclusion. Allow me to restate them:

1. That a principle involving opposites or contrast, underlies the constitution of things in this world of ours, seen, not only in the play of the physical forces of nature, but in the operations of the social and moral factors which go to make up life as we have it.

2. That as an inevitable result, good is associated with evil, pleasure with pain, vice with virtue, social and moral purity and elevation with depravity and disgrace.

3. That justice requires another world where, in some sense, in some form, the unfortunate, the wronged and the lowly, the degraded and vicious, shall be placed under conditions for the attainment of happiness more favorable relatively to the opposite classes, than was their lot here. This does not imply, as you construe it: "That the last in character shall be first in reward." This, indeed, were monstrous. The doctrine simply announces that the conditions favorable or otherwise, as they affected the winners and losers here, shall be reversed there to the end and extent requisite to make amends for the inequalities and disabilities incident to earth life. To this end, justice may not withhold one iota of reward due the virtuous. Nevertheless, in the new race for development and happiness, though the vicious will start lowest in the scale, yet under conditions of advantage intended to enable them to recover their lost standing, and reverse, in some sense, their former relative status as members of the great human family; and this consistent with the purification and continued elevation of all, until strict equity is finally attained. As thus stated, I see nothing of which to complain. The parable of the laborers in the vineyard who received each a penny, is sufficiently in point for illustration.

Your correspondent maintains that "vice and virtue must co-exist." You say: "He offers for this no proof that you can discover, except the assumption that every thing must have a contrast." It is singular that you should have overlooked what to my mind, was evidently intended to supply the very article you demand, as for instance: "Light and shadow, good and evil, pain and pleasure, beauty and ugliness, virtue and vice, truth and falsehood, etc., must co-exist, else none would have a meaning." This I understand you concede, that is to say, as a postulate growing out of mental necessity. To us humans, all there is of good and evil, virtue and vice, is what we conceive of them. And if it is impossible to conceive of the one without the other exists. Again,—"Good and evil, virtue and vice, are entities, without which our life would be a blank." You do not controvert this proposition. It allowed to stand, most people, I suspect, would call it proof. True, it is essentially a restatement in different terms, of what had just been affirmed. But, surely, if our life would be a blank, without the coexistence of these things, it seems to me we hazard nothing in admitting that they exist as veritable realities. The reason "such thoughts" are not "dangerous," of course is their limited acceptance as you suggest. Undoubtedly they would "create alarm" if the necessities of society did not override the logical outcome of its creed. Atheists and Agnostics may find a way of escape from self-stultification in this particular, but I do not see that we can. We stand on theistic ground. Here, for one, I prefer to remain. My object in penning this communication is not so much to defend another, as to get relief from certain difficulties of my own, for which it may be you are in part responsible, in that I fear I am more skeptical now than before I read your review. The fact is, your critique editorial set me to thinking and observing; and as you courteously, but with the sangfroid of a practiced vivisectionist, proceeded to lay bare the living tissues of that infidel hybrid, from Italy, I watched, you may be sure, the sharp point of your scalpel as it threatened the anfractuosity of the monster, essaying ineffectually to sever this and that connection, till I fancied I felt the keen edge in the seat and center of my own consciousness, as if I were the victim. Not being benefited by the operation, but rather made worse, it is simple justice to make known the reason.

Your failure, as I view it, to explode that infidel sophism, to which you called attention, is what particularly bothers me. If you had acquitted yourself here as well as you usually do, I might not have felt called upon to trouble you with these remarks. You decline to take either horn of the dilemma the infidel's logic presents for your

acceptance, and argue the Permission of sin does not involve the desire of sin "on the part of God. It may be there is a little confusion of thought here; but let I do you" injustice, permit me to quote a paragraph entire:

"But God permits sin." "It may be rejoined," "Does it not follow that he must desire it?" "By no means. The old dilemma on which so much Atheism has been built is a very weak fabric, though it may seem smartly put. 'Either God could prevent all sin and wouldn't, or he would do this but couldn't.' In the former case he is not good; in the latter, he is weak. In either, no worthy God." "On neither horn is it necessary to hang. God, pure and perfect, may, may must, regard all wrong doing as repugnant thoroughly to his own nature, and can in no instance desire it, but he may prefer its permission to such a modification or abandonment of the best system of government possible, as might be necessary to prevent it. This is not to prefer its commission in any instance. He never desires his creatures vice rather than their virtue. No imputation could be more grossly dishonorable to him."

Al! The best system of government possible! But how do we know this? It will not do to beg an essential point in the discussion, and then move for a snap judgment, or change of venue, as is so often done when pushed into close quarters. If we assume the system of government is all right, argument is foreclosed, and any criticism unfriendly is impertinent. We have carried the day by a coup d'état. God did prefer to permit sin rather than abandon his plan. This you concede. But could not God so have modified his plan as to avoid moral evil? If he could not, the infidel has us. God is constrained by the necessities of the case he has voluntarily assumed. Whether in fact he could or could not have so modified it, no one can tell. We simply know that he did not. And if God preferred to create a world subject to sin, certainly he preferred the sin, rather than forego his intention. I see no escape from this. That God desires evil *per se*, may not be true; but that he prefers it, all things considered, is undeniable.

The ever recurring craving for satisfactions is clogged with a prohibition which begets sin. The tree of knowledge of good and evil, with its enticing fruitage, is placed before us, but we are forbidden to reach forth and partake. The bowers of Paradise are beset with snares of the Almighty. In which, if we are entrapped, we are cursed. The resources of omnipotence are taxed, apparently to their uttermost in evolving from nervous pulp in our organisms, susceptibilities of enjoyment, whose fruition is bliss, and—damnation! All around us are the allurements which begot sorrow. The tree of life is hedged around with *chevaux de frise* that no man may pass; but broad and free is the road which leads to destruction.

When the fat went forth, "Let us make man," said our good Father whom his children would landy

God, foreseeing the end from the beginning, of his own good will and pleasure, ordained to call into existence the multitudinous forms of sentient beings which inhabit our world; some, like the pitiful worm, to be trodden under foot of man and beast. Some, like the cobra de capello and its congeners, in whose vital current, God has distilled as a normal product, the insidious venom which knows no mercy, and serves no purpose, save to exalt a favored reptile above its fellow, and increase its chances for life and capacity for harm. Some, like the *caracatara*, instinctively thirst for blood and carnage, out of which go up to unite with the music of the spheres the everlasting wail of slaughtered victims—to a plan! the only explanation of which intelligible to mortal man is: God would have it so! Some, and their name is legion, claim God as their Father, wearing his image, crowned with immortality (?) instinct with the holiest affections and the vilest passions; now a saint, now a devil; clothed in the livery of heaven and the meretricious trappings of hell; and around all and over all, the ever present menace of inexorable nature—the convulsive throes of supernatural forces, the malignant agents of death and destruction, deep in the bowels of the earth, impatient of restraint; and the blind fury of flood and tempest.

We would fain kneel before an immaculate shrine, and offer up the pangs of a grateful heart to the spirit within crying, "Alleluiah, Alleluiah! We give thee thanks, O Lord God Almighty, true and righteous are thy judgments!" But the shriek of babes, of lovely women, of noble men, as it comes from yon island, from yon plain, from yon city, stricken of an earthquake, of a cyclone, disturbs our devotions.

It may be and doubtless is true, that all this is as it should be; but we cannot prove it, and in an inquiry calling for certainties and demonstration, it is illogical to assume it. I cannot agree with your correspondent in his final conclusion, however much I might desire to. I fail to see how the transference of human activities to another world is going to help matters. If we go there with present passions and appetites, or anything corresponding thereto, we shall be in the way of temptation as here; and, if to avoid sin, God bestows a will power and motives in that other world, adequate to resist solicitation, why did he not do so here? On the other hand, if to be shorn of our propensities is needful in order to enable us to avoid transgression, why postpone the operation till we get there? If faculties for enjoyment, exempt from temptation to sin, await us in the world of spirits, leaving our personality and identity intact, what should prevent such transformation here? Does God learn from experience? And is he wiser now than on that eventful day when the morning stars sang together, and the sons of God shouted for joy?

The great, nay, the overmastering problem is and ever has been, to devise a scheme of human motives—of hopes and fears, of rewards and punishments—that shall effectually restrain the selfishness, appetites and passions, while at the same time it leaves the moral freedom of the agent untrammelled and enjoyment unimpaired. Certainly God has not provided such a government here, so far as we know. If he is just, it is felt there must be another world in which this imperfection shall be rectified and amends made; but, if God has failed hitherto to accomplish a perfect work, upon what ground are we to expect perfection hereafter? We can judge only from what we know; and in thus judging the evidence is against essential melioration in the future. I fear the infidel has us as in a vise.

If you, Mr. Editor, or any of your correspondents can release us from this pressure, pray speak out. I would make a pilgrimage if needs be, or pay tribute to all the shrines under heaven to be able to breathe free on this subject.

Greenwood, Ill.

Dakota's tribute to the New Orleans Exposition will be a pumpkin weighing 185 lbs.

#### Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

Amid the noise, smoke and din of a most exciting political campaign in our city, the friends of Spiritualism have returned from the camp meeting, the mountains and the seaside, and are getting down to hard work. Never in the history of the movement has there been such a deep interest, or such an earnest inquiry among skeptics and members of Christian churches as there is now in our city. This earnest desire also brings to the front a certain class of charlatans and impostors, who seek to impose upon the public with their "materialization shows." One J. Mathew Shea, whose local reputation in Chicago was somewhat abruptly terminated by the exposure in your city, last spring, and the capture of his implements of trade by the police, has been here for a few weeks, chaperoned by one "John Oakley," whose other materializing medium, Alfred James, came to grief in Brooklyn a few years ago. Shea, Oakley and a Dr. Van Horn from the West, are running a meeting in Central Hall Sunday afternoons, to advertise Shea's sciences, and Van Horn as a magnetic healer. Spiritualists in Brooklyn who read the JOURNAL will, of course, give this trio a wide berth.

A veteran Spiritualist in Brooklyn, who attended Shea's first show here, said he was disgusted with the barefaced fraud practiced by him. Other materialization shows are in full blast here, and have been characterized by careful and intelligent Spiritualists as frauds. How long are we to be cursed by some persons who receive a quasi-indorsement by such so-called Spiritualist papers, and by persons who claim to be intelligent and careful observers of phenomena.

The church of the New Spiritual Dispensation has entered its fall and winter work under favorable auspices, and has done more in its two years of existence in our city to give tone and character to the movement here, than all the work done for ten years previous. This is largely due to the earnest, unselfish labors of Hon. A. H. Dailey and wife, who are always ready with open hands and purse to forward the good cause. This church has been peculiarly fortunate in securing the services of Mr. and Mrs. J. T. Lillie until July next, and their earnest work has already shown germs of promise of the harvest that is to come. This church has leased a building formerly known as "Lockwood's Academy," very centrally located on Adelphi street, between Greene and Fulton avenues, and on Sunday evening, Oct. 19th, dedicatory services were held. The room was packed full by an intelligent audience who, in the three hours services, were deeply interested. The singing was under charge of Prof. J. T. Lillie, assisted by the Messrs. Coons, Miss Shephard, and Mrs. Martin.

The opening services consisted of a rather unique christening of a babe by Mrs. Lillie—beautiful in thought and very impressive. Hon. A. H. Dailey made one of his best off-hand addresses, setting forth in eloquent language the aim and purposes of the church. Mrs. J. B. Stryker, now of New York City, was the next speaker who was entranced and spoke with force, giving an outline of the task that the Spirit world was attempting to accomplish, and prophesied its success.

Mr. F. O. Mathews was the next speaker, and he argued that the work of this church was not antagonistic to other forms of faith, and he urged upon all a tolerance of opinion, one towards another.

Mrs. J. T. Lillie gave the closing address, filled with words of cheer to those who had taken upon them the burdens of the cause. To skeptics and Christian believers present, she showed that Primitive Christianity and Modern Spiritualism were identical, and she urged them to come frequently to "The little church around the corner," to hear what our faith is, and to receive, as we have received, the "baptism of the spirit," and "the ministry of angels," who were ever ready to demonstrate the continuity of life. She made an earnest appeal to Spiritualists to cease contributing to the support of orthodox churches and also urged them to strengthen the hands of those who were bearing the burdens and responsibilities of the work. She said that there was a debt of \$500 incurred in fixing up the building, and she requested material aid. Subscriptions were taken up and also a collection made, and a considerable sum was realized. To all Spiritualists who have retired from active work, but who still have a deep interest in the cause let me say, "As ye have freely received, freely give," and send your contributions to Hon. A. H. Dailey, 16 Court St., or to Col. John D. Graham, 416 Adelphi St., Brooklyn. I can safely promise that such funds will be wisely used to help this church in its efforts to elevate and instruct humanity in its search for spiritual truths. Much praise is due Mr. and Mrs. J. T. Lillie, Col. John D. Graham, Mr. and Mrs. A. H. Dailey, Mr. F. O. Mathews, Mr. Geo. Middleton and others for their efforts to repair this permanent home in such a short time, and so pleasantly furnished—all prophesying a successful future for the church. The Ladies Aid Society resumes its work, and will meet in the parlor of the church every afternoon. The Psychic Fraternity, which did such efficient work last winter in the development of mediumship, will shortly be reorganized.

At the afternoon meeting it was voted to hold the regular services of the church at 10:15 A. M., and 7:30 P. M., and also that a Conference would be held at 3 P. M., every Sunday, and the writer was elected as its chairman. He cordially invites all the old members of the Fraternity and all earnest Spiritualists, skeptics and Christian believers, to meet with us in the spirit of fraternity to consider the problems which are now interesting humanity as never before in the world's history; not to meet in acrimonious debate, but let each one bring his best thoughts and kindest spirit, that we may know "the way, the truth, and the life."

Brooklyn, N. Y.

S. B. NICHOLS.

#### A Florida Mystery.

The Ghost of the Everglades and the Legend of Bowlder Pool.

A few weeks since there arrived in an eastern city from St. Augustine, Fla., a gentleman who had been traveling in the interior of that state, despite the hot weather, on important business, which led him in the vicinity of that well-known section, the "Everglades." Fortunately for the gentleman in question, he remembered that an old friend had bought land near the route he was taking, and had there planted an orange grove, and it occurred to him that there was an opportunity for enjoying Florida hospitality, which had hitherto only reached him through the familiar means of hotels.

His friend's orange grove covered about one-half of a five hundred acre plantation called "Millmont" and after he had got within the boundaries of the sparsely-settled region where it was he had no difficulty in finding it. Indeed, it was a very old place,

though only within the last ten years planted in oranges. From the last town he had taken horses for himself and servant, and the dozen miles or so which lay between were rapidly ridden over in the late afternoon. Mr. Cannaday, the gentleman in question, and who now tells the story, reached "Millmont" just before dusk, and after riding through a long, shaded avenue reined up his horse in front of a broad, two-story dwelling, evidently an old-timer, while his friend, Mr. Romyne, came down from a group of persons with whom he was conversing on the piazza to greet and welcome him. Introductions followed, and it became evident to the guest that something more than common was disturbing the minds of his host and family, about whom there was a curious air.

Mr. Romyne either perceived this fact or was himself so full of his subject that he could not keep his secret, for he observed, as they were enjoying their wine after dinner: "You came in good time to witness a sensation, Cannaday."

"I had the impression from your manner there was something stirring. What is it?" "Well, in brief, it is a ghost story. Several of us are going down into the Everglades to-night to inspect for ourselves certain mysterious phenomena of supernatural character which are said to make their appearance every ten years at this time."

"You surprise me. Have you any idea of the origin of the story?" "Yes; I know the story and will tell it later on. The occurrences happened about thirty years ago, and every ten years, on the 11th of August, which is to-night, they say that startling scenes occur near a deep, black pool, where we shall go presently."

The party, as made up, consisted of three or four of Mr. Romyne's neighbors, himself and Mr. Cannaday, and at about 10 o'clock the same night they started from the house, guided by an old negro, who, Mr. Romyne said, had lived with Mr. Millmont when the scene had occurred which it is supposed had given rise to the ghostly appearance.

Taking lanterns, the party moved in single file through the plantation, and, guided by the negro, struck into a path which, after an hour's careful picking of steps over hummocks, among vines and underbrush through the swamps of the Everglades, brought them to the side of "Bowlder pool," as it was called, from an immense mass of rock which stood on its margin. The pool was about half an acre in extent, difficult of approach, and, Mr. Romyne said, very deep and muddy. Beside the bowlder was a dry spot, large enough for a party to huddle together upon it; and there, having first extinguished their lanterns, they seated themselves in various cramped positions and waited silently. Through the dense masses of foliage above their heads the stars could be seen shining, reflected in the black waters of the pool. Occasionally the croak of a frog or the sharp cry of some aquatic bird could be heard, but, save that, it was still, damp, and generally a lugubrious situation. It was about midnight when the silence was suddenly broken by a shriek, so awful as to fairly curdle the blood. It was repeated in a moment, and then there was a rush through tangled forest as though of some one escaping from pursuit. It drew nearer and nearer, and presently stifled cries and the panting of a person in hot flight were heard distinctly. The gentlemen had risen to their feet, and standing with their backs against the huge bowlder, peered into the darkness in the direction whence the sound proceeded. Nearer still, and now the deep bay of a bloodhound pierced the night, and again that awful shriek—plainly that of a woman, startled their ears and froze the blood in their veins.

The noise of crashing through the underbrush, the heavy breathing of at least two persons, and the low, savage barking of the dog were now so near—in sound—that the watchers gazed in momentary expectation of the appearance of the fugitives. And this is what happened: Six credible witnesses aver that suddenly a sheet of light, coming from no one could tell whence, illuminated the scene, and there burst from the forest the figure of a young man, half dragging, half supporting a girl clad in white, her hair disheveled, her clothes torn by the brambles, and who even as she appeared sent forth again that terrible shriek. They passed within a few rods of the stunned and bewildered group of spectators, and in a moment were followed by a bloodhound, panting and growling, and behind him, by a "large, powerful man" who carried in one hand a heavy whip. The bright light vanished—to reappear above their heads—and as Mr. Romyne, pointing upward, directed the attention of the others to the top of the rock against which they had been leaning, they saw the young man standing upon it, with the girl clasped in his arms. Meanwhile the dog bayed fiercely below, and then the man who had been following them reached the summit. The whole situation was plainly visible. Springing upon the two, who stood locked in each other's arms, the elder man tore them apart, the girl falling at his feet. Then there was a fierce struggle and in a moment the stronger man seized the other about the waist, and, with gigantic strength, hurled him into the pool. They heard the splash, saw the waters close over his form with a sluggish ripple—and then something white flashed through the air, there was a fast bubbling cry—and instantly darkness came again, and there was neither dog nor man, nor anything but the black pool, as still as ever, the dense forest, and the great bowlder.

With one accord the parties lighted their lanterns and hurried from the spot. Arrived at the homestead, Mr. Romyne called for spirits and food, and, indeed, all seemed in need of them—a more pallid, scared party never returned from anywhere. "There is no story to tell," replied Mr. Romyne to a question from his friend. "You have witnessed it all—exactly as I have had it described to me over and over again. The old man was Mr. Millmont, who owned this place and built the house; the girl was his daughter, the young man the son of a neighboring planter, who was her lover. Her father forbade her visits, and finding them together, chased them with his dog, and when they climbed upon the rock to get away from the bloodhound followed them, and in his rage threw the young man into the pool. Then she plunged after him, and both were drowned. Mr. Millmont left the country before he could be arrested, and was reported to have been drowned at St. Augustine."

The next morning Mr. Cannaday left for St. Augustine, and now the story in various forms is being circulated through the south. This is his version of it, as an eye and ear witness. And he believes his eyes and his ears.—New York Telegram.

#### Hornford's Acid Phosphate.

IN IMPAIRED NERVE FUNCTION.

Dr. C. A. FERNALD, Boston, Mass., says: "I have it in cases of impaired nerve function, with beneficial results, especially in cases where the system is affected by the toxic action of tobacco."



# Woman and the Household.

BY HESTER M. POOLE.

(METUCHEN, N. J.)

## THE EDELWEISS.

Far up on sterner Alpine crests,  
Where the winds of tempest blow,  
They say that all our tenderest  
A flower upon the snow—  
A tiny flower, pale and sweet,  
That blooms o'er breath of ice;  
And glad are they, on any day,  
Who find the Edelweiss!

Ah, far on heights of snow-cold,  
Where tears are dropping slow,  
Some hearts have found, and, finding, told  
How a fair flower may grow.  
With petals pale, but perfume rare,  
It guards the days of ice;  
And blessed are they, weeping, pray,  
Who find the Edelweiss!

Margaret E. Sawyer.

## MISCELLANEOUS.

Mrs. Julia Ward Howe has been selected by the managers of the world's fair that is to be opened in New Orleans in December, to preside over the department of woman's work.

Mrs. Ole Bull, accompanied by Miss Longfellow and Miss Annie Longfellow, sailed from Liverpool last week for Boston. They have been passing the summer at Ole Bull's old home in Norway.

Miss Ida Hultin, of Sherwood, Michigan, has accepted a call from the Unitarian society at that place, and begins her work in October. She enters into the labor so well begun by Miss Safford.

Miss Mary A. Currier, professor of elocution at Wellesley College, has resigned her position as teacher at the Girls' Latin School, in that city, in order to devote her full attention to the college work, which has much increased this year.

The National Woman Suffrage Association held their annual convention at Buffalo, N. Y., on October 8th and 9th. Among the speakers were Caroline A. Bassett, Mrs. Blake and Caroline A. Huling of the *Saratoga Sentinel*. The latter was Secretary of the convention.

Mrs. Gen. Hancock has just completed the music for a centenary ode for the hundredth birthday of Sir Moses Montefiore, the Hebrew philanthropist. The occasion will be celebrated all over the world by Sir Moses's friends, and it was in compliance with the wish of many of his admirers in Baltimore that Mrs. Hancock, prepared the original music. It is arranged for a full orchestra.

Frances E. Willard, when about seventeen years of age, took a prize offered by the Illinois Agricultural Society for the best essay on "The Embellishment of a Country Home." It was a silver cup. Miss Willard says: "How proud and grateful I was when that prize came to me. I think I shall never—in this life—know another moment quite so full of fresh, upspringing joy." That cup she now gives to the W. T. C. U.

The twelfth annual meeting of the Association for the Advancement of Women, is announced at Baltimore, on the 20th, 30th and 31st days of October, with the following program:

## TOPICS FOR DISCUSSION.

The Education and Training of Indian women, Miss Alice C. Fletcher, New York.  
Reform in Journalism, Mrs. Elizabeth Boynton Harbert, Illinois.

How to Broaden Society Women and how to Elevate Women of the Lower Class, Mrs. Julia Ward Howe, Rhode Island.

Our Kitchen Interests, Mrs. Emma P. Ewing, Illinois.

The Unity of Science, Lelia G. Bedell, M.D., Illinois.

The merits of Women as Educators, Miss Mary F. Eastman, Massachusetts.

Reformatory Prison Work for Women, Mrs. Rhoda Coffin, Indiana.

The Meteorological and Astronomical Phenomena of the last few years, Prof. Maria Mitchell, New York.

The Temperance Training of the Young, Miss Frances E. Willard, Illinois.

Specialism in Education, Mrs. Emma Mont McKee, Indiana.

The Brahmo Samaj Movement in its Relation to the State, Mrs. Edna D. Cheney, Mass.

A Study of Hegel, Mrs. Ellen M. Mitchell, Colorado.

"The Annex," says the Boston *Traveller*, "has passed its stage of experimental experience, and has entered upon that of recognized value among the higher colleges for women. It now enters upon its sixth year, and it offers to women something more nearly resembling the Johns Hopkins education for men than does any other institution that admits women. As a rule, the annex students are not school girls; they are young women who have in many cases graduated from Ann Arbor, Vassar or Cornell, and some of whom have even been for years engaged in independent and self-supporting labor. From this fact it will be seen that they are students who come with a serious purpose. A woman of twenty-five or thirty years of age does not resume study except with a very definite idea of her aims and her requirements, and a clear understanding of what she is about. The standard of scholarship here is very high and the class of students who seek annex instruction make it possible to maintain this standard. There is a wide and increasing demand for these young women as teachers in colleges and high schools. One of them went last year to take charge of the observatory of a college in the West and to teach astronomy and mathematics. Another has gone this year to Wheaton College in this State; one to Bradford Academy, and one to the famous Brewster School for young ladies in New York. The annex is fortunate in that it is not a money-making affair. The high rank of scholarship is insisted upon, and the Harvard certificate redeems its full face value for all it promises."

"We are apparently in the midst of an epidemic of embezzlement," says the *St. Louis Post-Dispatch*. "Defaulters, forgers and swindlers of all kinds abound, and dishonesty among trusted employees is beginning to shake our confidence in human nature."

"There is a partial remedy, which is worth trying. This is to employ women as clerks, and to let women handle the cash."

"Young women have not the temptations of young men. They do not smoke and drink and haunt billiard rooms. They do not spend money on hack rides and on frail companions. They do not know how to bet; they have no chance to gamble."

"Women who are so fortunate as to be given a chance to earn their living are regular in their habits. They are honest, sober, industrious, accurate, decent and safe."

"A great many women are already employed in all departments of business and in all capacities. We doubt whether there is a case on record of one of them turning out a thief."

"The more generally women are employed in positions of trust and confidence, the fewer will be the cases of embezzlement."

Young women who are blessed with health, intellect and energy, but not money, can acquire an education through their own labor. Lucy Stone, in the *Woman's Journal*, tells how, thus wise:

"One student of Boston University waited on the tables of a restaurant three hours a day. This paid her board and lodging. Another did copying. One, a good printer, set type between times and during vacations, and so paid her bills."

"But perhaps the best arrangement for women of limited means is made at Oberlin. There is a large building conveniently adapted to the purpose, where young women students have rooms and board themselves. They do their own washing, ironing and cooking, thus saving all but the first cost of the food. There is a matron who is the good house-mother, and under her sheltering wing these students have a sense of homelikeness, while they study and work."

"One woman went to Oberlin with just seventy dollars. If her money was scanty, her health and courage were abundant. She cooked, washed and ironed for herself, and worked at odds and ends, by which she got a little money. She taught classes in the Preparatory Department in term time, and country schools during vacations. She took the full college course, graduated with honor and with good health, got her degree, and has now a life all the more useful for her experience in college. Her food had not cost her more than fifty cents a week. It consisted of potatoes, rice, beans, milk, eggs, salt fish of various kinds, and bread, which she knew how to make. She had always the sauce of a good appetite. Her clothes were simple, and did duty as long as possible."

The *New York Sun* says: "The best legal newspaper in the United States is edited by a woman. And at the bar, the most difficult of all professions and the one most foreign to the feminine characteristics, a number of earnest and well trained women are earning respect and winning success. Women are admitted to practice in most of the States, and now at last Congress has voted to admit them to practice before the Supreme Court. This last achievement deserves special notice, not because many women will be directly affected by it, but as an indication of the wonderful change in the status and acquirements of the sex in this country. It is the striking of the clock. It marks the progress of a social evolution of the most important character, and one which will lead to vast and beneficent results hereafter. In this democratic republic not only have the masses been lifted up and the slaves liberated and enfranchised, but woman is finding her true place and taking her place by the side of man in working out the vast problems of civilization and realizing the purposes of Providence. The end is not yet, but every step towards it is in larger liberty and better opportunity and more ameliorating conditions for all classes."

For the Religio-Philosophical Journal.

## "Backing Up" a Baptist.

BY THOS. HARRING.

The pastor of the Baptist church at Sturgis, a short time ago, was Elder Snyder, and when a Spiritualist lecturer had an appointment to lecture there, this Baptist clergyman announced the fact from his pulpit and advised his congregation to attend, assuring them that they would be well entertained and truthfully instructed, which they did in force. I think this fact is sufficient to prove that our day and generation are a great improvement on those of the past. Subsequently I attended a lecture by Rev. Mr. Snyder, in the Baptist church, on the subject: "The Good Old Times," in which he proved, almost to a demonstration, that when it is supposed that "old times" were better than the present, it is but distance that "lends enchantment to the view" and that the present time, viewed religiously, politically or socially, is about the best that the world has seen; and I may add that the independence and liberalism of Mr. S., in announcing a Spiritualist lecture from his pulpit, is a circumstance which tends to establish the fact. Mr. Snyder, though strictly orthodox, has a golden-blank way of expressing his convictions which people generally admire, and which has done much to secure his popularity with his church, and however strange it may appear, I feel that I am on the right track in backing up this Calvinistic Baptist minister. With a view to show what these "good old times" were religiously, I shall quote from the *Christian Register*. In a letter which appeared some time ago under the head, "Days of our Fathers," a writer says: "As I have lately noticed several expressions of regret in the Boston *Recorder*, and some other orthodox publications, about the decay of the religious spirit that was prevalent in the days of our fathers, I have been induced to make the following extracts from the writings of distinguished Calvinistic divines of the days referred to." Then follows extracts of which I give but three:

"God took the sin of Adam and squeezed out the quintessence of it into the human nature, to propagate into the world."—*Rev. Mr. Mather of London*.

"God takes delight to see the wicked sin, as one that sets ratsbane to kill rats, looking through a keyhole to see the rats eating the ratsbane, knowing that it would kill them; so God looks at the wicked through his fingers, knowing that it would kill them."—*J. B.*

"Christ was the greatest sinner in the world, as he was surety for the elect. No sin was charged on them, out all on him. To repent is not their duty, for God looketh to their surety to suffer for them. David's murder and adultery were not his sin, but Christ's, being charged to him alone as surety."—*Rev. Dr. Cripp*.

This was religious teaching in the "good" old times. In the year 1673, President Oates, of Harvard University, in his election sermon said: "Liberty of conscience is the great Diana of the libertines," and he further observed: "I look upon toleration as the first born of all abominations."

The Calvinistic preachers of our time, Mr. Snyder included, are a decided improvement, I think.

The following was a decision of the Westminster Assembly of Divines, and if I am not mistaken, it stands good yet:

"Any one who shall controvert the deity of the Son or of the Holy Spirit, or the equality of Christ with the Father, shall be declared a felon." In those "good" old times Henry VIII. held a controversy with a man named Lambert, but Henry's final argument was conclusive; he burned poor Lambert at the stake.—*See Hume iii: 64.* Henry was the great reformer of his day, reformers in ours don't reform people by burning them. It may be that those who bemoan the good old times, would like to get back to them or get them forward to us; but they can't very well do either until they first get God in the constitution and un-educate the people by passing doctors' laws, and in every way prepare the public mind for the change.

Thanks to Spiritual knowledge, which set

people free from the old time superstitious dread of "death" and the future; there is no immediate danger; the people would now do battle for those rights which free speech and a free press have made them conscious of possessing. The dissemination of the truth of spirit communion has caused sensible people to arise from mental thralldom and cast away many of their chains; they are now beginning to see that Humboldt was a true philosopher, and that the universe is governed by law and not presided over by a tyrant.

Everything under the sun is comparative. The people of those old times thanked God for their "privileges" as fervently as men possess a higher aspiration, that they become dissatisfied with their lot; a superior man finds it hard to reside in a hovel. Women and men who possess a higher knowledge and a grander hope than the majority, live in advance of their time, and which connect the continents of the dark past and the bright future; they are called the Saviors of the race, because they are the general agents of progress; but the world fails to perceive their true character and crucifies them.

Each one lives in a little world of his own, and that is largely what he makes it; and certainly we can do more to improve the world outside, than our fathers could, because we are free from many of the restraints which had been imposed upon them. Our time and our free institutions are favorable to progress; but let us be vigilant lest the thief should come in the night; let us husband our resources and avail ourselves of opportunities to improve the present, and thus hasten the good time coming, when human beings will be neither hampered nor anvil, oppressor nor oppressed, but stand as brethren and equals in opportunities, in fact and in truth, as they now only do on paper. There is much yet to be done; but in the might of truth, liberty and progress, let us advance until the women and men of our day and generation can perceive the darkness and depth of the pit from which they have been dug, and perceiving this, permit neither person nor thing to cloud the clear prospect before them.

Sturgis, Mich.

## BOOK REVIEWS.

[All books noticed under this head, are for sale, at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

### FIFTH ANNUAL REPORT OF THE STATE BOARD OF HEALTH OF ILLINOIS.

The State Board of Health was organized by a stringent "Doctor's Law," expressly for the purpose of elevating the standard of medical practice in the State, and also that of medical colleges. Undoubtedly it has worked hardships to some, but it must be remembered that Spiritualists themselves are to blame for that condition of affairs which has made the term healer almost synonymous with that of quack and pretender. The cry went up that the law was for the express purpose of persecuting healing mediums, when they were not thought of by its framers, except as in the category of frauds, which it was profitable to suppress. The declared object was to weed out the incompetent and unworthy. Had Spiritualists come forward and said: "These healers are outside of the regular practice and must be exempted from any imposed burdens," there is no doubt but that they would have met with favor. They did not, however, attempt anything in this direction. They joined those who opposed the law, on the general grounds that it infringed on the liberties and freedom of the people. Their argument was parallel with that of the advocates of the freedom of the mails for the dissemination of obscene literature; the rights of the people were invaded, and Spiritualists failed to draw the line themselves, making the distinction, and the law places all on the same level. This is to be regretted, and they should set themselves right before the world.

But, however the organization of the State Board of Health may be regarded, it has assuredly done good work in the field to which it is assigned. It has elevated the standard of medical knowledge, and weeded out the pretenses and charlatans who fasten on the ignorance of the community, compelling medical schools to make their diploma mean something to their recipients. Those who have practiced and have no diploma are compelled to pass exactly such an examination that they would before a medical college. Ten questions are asked in each of the eleven branches of science, and eight of these must be correctly answered to gain a certificate. Sixteen applicants were examined and six were successful.

The great value of this report is in the exhaustive manner in which it treats of the small-pox epidemic in the State in 1880-82, in its relations to vaccination. There has lately in some quarters been a strong reaction against this method of staying the ravages of the dreadful scourge, and in some quarters the process has been most loudly denounced. It would seem that the investigation was made without prejudice, in a thoroughly scientific manner, and the results have great value in relation both to science and the health of the community. "Nearly 500 individuals, comprising attending physicians, and municipal, town and county officers, have contributed, each in his proper capacity to the information furnished as to the extent of the contagion, the mode and extent of propagation, the measures resorted to for its suppression and their result, the cost, actual and constructive, and other noteworthy features; in like manner, the vaccinal history of 394,886 public school children,—based upon physicians' certificates of vaccination—has been furnished by over 8,000 teachers; 493 physicians have reported the results of 187,225 vaccinations at all ages; and the racial and vital statistics of 18,708 inmates of public institutions, private and parochial schools, colleges, academies, etc., has also been given, making an aggregate of 510,517 individual vaccinations and re-vaccinations, concerning which the details of results of different kinds of virus at given ages and in each sex; individual experience of vaccinating physicians, of the relative merits and of the efficacy of bovine virus," are given in most painstaking detail.

Small pox invaded 77 counties in the State, causing an aggregate of 8,856 cases and 2,978 deaths. When it became known that there was really an epidemic, the Board set vigorously to work, and in twenty days had it under control, and within twenty days there was a decline of 39 per cent. in the number of cases. The number of cases carefully examined and reported were 1,321. Of these, 1,080 had been vaccinated and 65 died; of the 710 who had not been vaccinated 345 died; of the 140 doubtful 50 died. Of 1,081 cases studied in reference to the value of vaccination before and after exposure, of 690 vaccinated before exposure, 643 recovered and 47 died; of 323 vaccinated after exposure, 303 recovered and 18 died; of 64 vaccinated both before and after exposure all recovered.

"Only 65 cases of the disease out of the total of 1,321 cases tabulated, occurred among those who had been vaccinated, both before and after exposure, and all of these recovered." Whereas in 710 cases unvaccinated 345 died, or almost one half.

It may be asked: If vaccination is such a certain preventive, why a "small-pox epidemic"? To this it is replied that in 1881, such was the prejudice, negligence or ignorance, that of the school population of Illinois, numbering 713,431 children, 490,000 were unprotected, and of the remaining population twenty-one per cent. was unprotected. Under such circumstances there is always material for the spread of the contagion when once introduced.

The report presents an overwhelming mass of testimony in favor of vaccination and ought to convince the most prejudiced. In commenting on the evidence, Aitken says: "It is thus clearly demonstrated how vaccination has thrown the *Ægis* of protection over the world; and how ample, how great, how efficient that protection may be. It has been shown to diminish mortality generally, and the mortality from small-pox in particular, both in civil and military life; to save human life and to save it in a scientifically performed. It has been shown to diminish the epidemic influence; it has been shown to preserve the good looks of the people; it has been shown that it tends to make small pox a mild disease compared with the same disease in the unprotected; it confers an almost absolute security against death from small

pox, and lastly it has been shown to have exerted a protecting influence over the health of the community generally."

In reference to the propagation of disease by vaccination, the statistics and research have been conducted with great care, and it is claimed that in 25,000 vaccinations made with humanized virus, not a single instance of any other disease than true vaccine was propagated. While it is granted that the blood of serum from a vaccine vesicle of a syphilid subject may produce that disease, it is shown that the pus itself is incapable of propagating only vaccine.

The bad effects of vaccination are shown to be the result of ignorance of the vaccinator, in regard to the condition of the patient, or in selection of the virus. Unless exposure compels vaccination, it should not be performed unless the patient is in a healthy condition, and the virus should be taken from a well-developed, eighth day vesicle, if the human be employed. The volume is an exceedingly valuable contribution to medical science. HURON TITILL.

## Magazines for November Just Received.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: The Relations between the Mind and the Nervous System. By William A. Hammond, M. D. German Testimony on the Classics Question. By Frederick A. Fernald. Origin of the Synthetic Philosophy. By Herbert Spencer. The Future of the Negro in the South. By J. B. Craighead. Pending Problems of Astronomy. By Professor C. A. Young. Drowning the Torrent in Vegetation. By S. W. Powell. What is Electricity? By Professor John Trowbridge. Chilian Volcanoes, active and extinct. By Dr. Karl Oehsnius. The Chemistry of Cookery. By W. Mattieu Williams. Domestic Arts in Damaraland. By Rev. C. G. Buttner. Old Customs of Lawlessness. By Herr M. Kulischer. The Oil Supply of the World. Sketch of Professor James Hall. Editor's Table. Literary Notices. Popular Miscellany. Notes.

THE ECLECTIC MAGAZINE. (E. R. Felton, New York.) Contents: What Dreams are made of; The Sense of Taste; Personal Reminiscences of Charles Reade, extending over Twenty Years; Fiddlers Three; English Supremacy in the East; A Bihari Mill Song; Voltaire's last visit to Paris; Protection from the Workman's point of view; The Conflict with the Lords; The Darwinian Theory of Instinct; Rhodes; Sea Stories; Modern Mysticism; War and Christianity; Ancient Rock-Hewn Edicts; German Tramps; Prophecies by a Highland Seer; The Morality of Diet; Literary Notices; Foreign Literary Notes; Miscellany. This number as usual sustains the high reputation it has enjoyed. The selection is good giving the reader a pleasant alternation of light and grave matter.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Vedder's Accompaniment to the Song of Omar Khayyam; The Old Sedan Chair; The Rise of Silas Lapham; The Chinese Theatre; In November; The Principles and Practice of House Drainage; The Song of the Barada; The Lost Mine; Sculptors of the Early Italian Renaissance; An Acquaintance with Charles Reade; The Battle of Bull Run; Recollections of a Private; A Phase of Social Science; Free Joe and the Rest of the World; How shall we elect our Presidents? A Tale of Negative Gravity; Romance; Topics of the Time; Open Letters; Brice-A-Brac. This number begins the fifteenth year of this popular magazine and is also the beginning of the recently announced series of papers on the Civil War.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston.) Contents: In War Time; Francesca to Paolo; Mistral's Nerts; The Emory of a Commonwealth; In the Haunts of the Mocking-Bird; Crude Science in Aryan Cults; Birchbrook Mill; Malta; Malice; Stephen Lechworth's Autobiography; The Consuming Fire; The Last Stand of the Italian Bourbons; The Lakes of Upper Italy; Grass; A Rumination; The Negro Problem; Knox's United States Notes; The Contributors' Club; Books of the Month.

THE MAGAZINE OF ART. (Cassell & Co., New York.) Contents: "The Bath at Home—Cairo;" "Betwixt Tavern and Tavern;" A Painter on Composition; The American Salon; Head-Gear in the Fifteenth Century; By Stream and Chase; "Prince Henry before Judge Gascoigne;" Hellas at Cambridge; Old English Painters; French Furniture; The Two Orphans;" The Chronicle of Art; American Art Notes.

AMERICAN COUNTING-ROOM. (29 Warren Street, New York.) The present number is filled with interesting matter.

## Magazines for October Not before Mentioned.

THE WOMAN'S CENTURY. (Frank E. Hodge, Brattleboro, Vt.) Contents: Frontispiece; Mary Russell Mitford; The Bound Girl of the Mill-House; The Angel-Whisper; Intellectual Women; A Glimpse of Spain; Phenix's Guard. Ian Angel; A Silk Culture Story of Long Ago Over the Sea; Women are Honest; Faith Songs; Pansy; The Woman's National Antipolygamy Society; "Broderly Work;" Woman's Department in the Institute Fair; Women Evangelists; Home Science; Editor's Notes.

THE PAINTER. (100 Canal St., Cleveland, Ohio.) An illustrated monthly devoted to Painting and Decoration.

THE CHROMATIC ART MAGAZINE. (J. Henry and Sons, Philadelphia.) A quarterly in the interest of the Typographic and Lithographic Arts, the Manufacture of Paper, etc.

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We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of grace, who will finally save the whole family of mankind.

The friction produced when in convention a new and assumed-to-be improved cog is jammed upon the old one, made the sparks fly; at the good brethren by a large majority were in their might and threw the new invention out of the window; whereupon universal harmony once more apparently prevailed. It is now to be hoped that the whole family of mankind will finally be restored to holiness and happiness. How much more consistent with the Divine Will is this, how much more comforting as it were, than the scheme which only claimed that the Universalist God would "finally save the whole family of mankind," with no assurance held out as to "holiness and happiness." The impending danger is passed; the family of man may breathe again.







## Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

### Translation of Mrs. A. M. Lawton—A Prophecy Poem.

Mrs. Annie Morse Lawton passed to the higher life from her late residence in Milwaukee, Wis., Wednesday, Oct. 1st, at 17 years. A short but impressive poem written through her own hand a few weeks before her death, seems to impress her friends as being prophetic. It is as follows:

Are the forests singing of true love to-night?  
Are the brooks whispering just with their tales of delight?  
I listen, for I know they are singing to me  
Of a love that is sweeter, deeper, and true,  
O forests, sing softly, O brooks, murmur low;  
While bearing thy message for weal or for woe.

Are the clouds rushing onward, still onward in rain?  
Do they gather in darkness with wind and with rain?  
I watch them, for I know their lining is gold,  
They unfold to me joys and sorrows of old,  
O clouds, cease thy motion, O rain, do not fall,  
May my life be of sunshine—remove thy dark pall!

Are the stars in the heavens laughing gaily to-night?  
Do they chat with the planets, resplendent with light?  
I linger, for I hear their sweet words of love,  
As they twinkle so softly down from above,  
O stars to me brightest, draw nearer, still nearer,  
My bright Star of Hope, thou art dearer, still dearer.

### Items from Massachusetts.

From a personal letter from Judge Bailey we extract as follows:

When I went to Massachusetts on the 24th of September, I was accompanied by my wife, and I also took along Walter Howell, as he was out of work just then. We spoke to good audiences at Mill River, Berkshire Co., Saturday evening the 27th, and Sunday the 28th, we spoke at Montville at 1 P. M., and at New Boston at 7 P. M. We had good audiences. Both of these places are in the town of Sandisfield. I understand that when the Spiritualists have meetings here, they get larger attendances than the churches. While there we were entertained at Mr. Hubert's and I must mention a curious incident in my experience while there. We had taken our only, a tipping rock. As I approached it, its enormous size made me feel very silly at the idea of my attempting to move it, but I stepped up to it and placing my hands against it, found it immovable from that side; but I felt that I must go back of it; this I did, and commencing to lift from this point, I was much astonished to find this ponderous rock would move over and then back in its place as I moved it. I was surprised at my hands. This rock is over 5 feet high, and some 27 feet around it, and is estimated to weigh about 70,000 pounds. It was a discovery never before made, and I took Howell over to look at it. On our way, as I was wondering what could have induced me to do such a queer thing, he was suddenly controlled and shouted, "Why, man, William Benton." If Prof. Benton caused me to do that which, to say the least, was a very queer thing for me, how very much we are liable to be influenced in our actions unconsciously to ourselves. Passing from this to another matter of more importance, I wish to say that I tried to impress upon the Spiritualists in these places the feasibility of employing a circuit speaker, at small pay, to speak one evening in each place, each week, and find they are generally poor, but think some such plan might be adopted as was suggested at Lake Pleasant, if the American Spiritualist Association was so organized and sustained as to make a beginning possible.

### Some of Our Early Reformers.

Few of these thinkers and enthusiasts had any sense of humor. My father, however, when once driving one of them up the mountain, turned to him and said: "Mr. G., if I take you up to the top, I shall insist that you preach me a sermon." "I will," was the reply, "and my text shall be, 'And the devil took him up to an exceeding high mountain.'" A constant lady visitor, M— G—, who spent with us weeks at a time, was intensely interested in anything a little off color in the way of religious creeds. Theodore Hook, who when asked if he was willing to accept the doctrine of the Trinity, blandly replied, "Oh, certainly; forty, if you like," was no circumstance to M— G—, who would accept any theory or any creed, provided it conflicted with the orthodox views she had renounced. This promiscuous greed for novelty was, however, so much the mark of the period that it merely made her seem eager and hopeful, until, a few years afterwards, it carried her, like Bloomer, dress and left her stranded at high tide as a silly woman whose good taste could not be trusted. One evening, at our house, she was conversing with a well-known lecturer on geology, whom she questioned incessantly.

"How long, Mr. —, do you suppose the world has existed? For an infinite time, I suppose."

"Infinite? Madame, infinite is a long word."

"But your discoveries all show that the accepted chronology is worthless. Don't you suppose it has existed billions and billions, even trillions, of years?"

"I think a billion will do, Madame," said the geologist. "Suppose, just to be fixed and definite, we say the world has existed a billion of years."

"But why," said M— G—, throwing her whole soul into the question, "why be so definite? Why dwarf the limitless grandeur of scientific revelation for the sake of a feeble consistency with the accepted orthodox scheme of things? Sir, her eyes flashing, "I would not, if I were you, consider a billion of years anything."

In fact, the revolt against dogmatic creeds allowed new beliefs and dogmas which showed a wonderful receptivity on the part of these zealots. When phrenology, magnetism, and Spiritualism, one after the other, were embraced, one saw that the person who begins by denying everything strikes an ultimate balance by believing everything. —November Atlantic.

### Longevity of Various Classes.

The comparative prospect of longevity of some eighty specified classes of workers, according to statistics collected by Dr. Ord, was given in a recent conference at the London Health exhibition. If 1,000 be taken as the average standard number of deaths among all classes taken together for a given period, then the number of clerical men who die during the period is only 536, or barely more than half of the average; that of gardeners, whose occupation is nearly as favorable to a long life, is 559; that of agricultural laborers, 583; of farmers, 675; and of medical men, 1,125. The highest death rate, that of persons engaged in hotels, is 2,205; that of innkeepers is 1,521; and of brewers, 1,361.

### An Enemy to Trout.

Albany Times: The wild duck is probably the most destructive of all the enemies of the trout, for it consumes itself entirely to feeding on their spawn. Always a glutton, when a duck finds the spawning-beds of trout in the small streams that feed the main water, it will soon devour thousands of eggs and devour the entire contents of the breeding-places in the stomach. If not molested, one flock of wild ducks can easily destroy the entire breeding prospects of any trout stream in a short time.

### "A Witch."

Ramon Galindo, of Yatepec, Mexico, conceived the idea that Maria Matiana, a harmless old woman living by herself, was a witch and that she was casting an evil on his family, and sharpening his dagger placed in the path of the old woman. The poor woman died in horrible agony, and after a brief trial Galindo was sentenced to five years in the penitentiary. The judge's reason for giving such a light sentence was because Galindo swore on the stand that he was in the sincere belief that he had killed the community of a dangerous witch.

## Questions Submitted to Mediums.

1. Are you a shut-out speaker, wholly unconscious, partially conscious, or conscious?
  2. Have you been given through you satisfactory proofs of spirit identity?
  3. Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?
  4. Do you try to educate yourself and develop your mediumship?
  5. Are you much affected by "conditions"? If so, how?
- QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.
1. How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?
  2. Do you take complete "control" of the organism or simply stimulate and inspire the thought faculties?
  3. Do the conditions of the medium, or the surrounding influences, affect you? If so, how?
  4. Do you speak for yourself only, or act as spokesman for other spirits?
  5. Can you give expression to facts and thoughts foreign to the medium?
  6. Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some person present; or are you helped or hampered by the influence of a positive person?
  7. How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?
  8. If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means, or which they (spirits) obtain from the minds of persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pirates"?
  9. Do you know anything of "a class of spirits who pander to their audiences, retaining to themselves truths which would not go down with their hearers?"
  10. Is it your opinion that trance mediumship requires the "shut-out" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?
  11. Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the orations delivered by mediums; in other words—What the value of trance mediumship as an evidence of spirit identity?
  12. Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

### Response by D. P. Kayner, M. D. of St. Charles, Illinois.

ANSWER TO QUESTIONS SUBMITTED TO MEDIUMS.

1. Partially entranced at times and always conscious.
2. Yes, many times.
3. Yes, clairvoyance—medical.
4. Progress is the word.
5. At times, in addressing an inharmonious audience.

### ANSWER TO QUESTIONS BY THE SPIRIT CONTROLLING MEDIUM.

1. Good musicians do not always find perfect instruments to play upon, but they do all they can to supply the deficiency in the handling. When we can, we "supply the words," and when we cannot do that, we impress, as best we can, ideas to be clothed by the medium.
2. As our object is to develop the mind of the medium while using him in doing good, we do not desire to bind his faculties under "complete control," but to stimulate them to their highest activity.
3. Referred to elsewhere.
4. Generally we speak for ourselves; i. e. our circle; sometimes tell what some other spirit wishes us to say.
5. We can and do give expression often to facts and thoughts entirely foreign to the medium in his normal state; that is, when unentranced.
6. We use such thoughts, ideas and illustrations as we find adapted to our purpose, from whatever source. Our hand for medical control are not influenced or hampered by a positive person.
7. Is it not possible that two persons in an audience may get the same impression, thought, or idea from us, and one be controlled to express it?
8. Your idea of "piracy" among spirit controlling mediums, using the best tuned keys of the instrument and working in the best notes available, seems strange to us. All knowledge is the gift of Infinite Wisdom imparted to such as can comprehend. It is the property of all the children of the great All Father, and each one is entitled to all he or she is capable of using with profit to himself, herself or others.
9. Jesus of Nazareth is reported to have said to his disciples: "I have truths which you cannot bear." Spirits often find conditions where, if they did not withhold many truths, they would drive away their audiences. They must be gradually broken from their prejudices, and freed from the errors of ignorance by degrees before they can credit or receive the grander truths of the spiritual philosophy.
10. In "trance mediumship" the more the outer faculties are closed, particularly in the commencement, the better the medium's controls can express their own thoughts, and therefore, any other education, for a time, would be likely to prevent that inward development which later on could receive and properly digest educational ideas from other sources. The spirit must first conceive what knowledge is, before it can discern between true and false education.
11. Not necessarily when familiar thoughts will better convey the idea. But when the medium gives expression to utterances, thoughts and sentiments to him entirely unknown—when he is instantly turned into an entirely new channel—one he has never traversed or attempted to travel, and presents those facts with unerring rapidity, we have evidence of a new power inspiring the action. The ability of the trance medium, as is often demonstrated, in arriving at facts while in trance, not available out of the trance, demonstrates also a psychic power which relates to the spirit side of being. If from the medium's own spirit, it demonstrates the identity and superiority of spirit over matter as usually understood; and when coupled with facts known to some departed spirit only, becomes positive evidence of the presence or inspiration of that individuality.
12. Psychology is the influence or control of one mind in the body over another. Mediumship is the control of spirits over the minds and actions of one embodied; or impressing thoughts, ideas and expressions through them, or directing the spirit sight, called clairvoyance.

I think I can make myself better understood by expressing my ideas in a consecutive form, therefore the following:

In lecturing my eyes are not closed, and although apparently fully controlled at times in sentiment, language and utterance, I have never, so far as I know, fully lost consciousness.

In the early part of my development in seances I was subjected, doubtless, to some extent, through the combined magnetic or psychic influence of the sitters and the immortal, desiring to take control, to lecture with closed eyes, while in a semi-conscious trance.

For a time also my hand was controlled to write many pointed and varied communications without any mental cognizance of what was being written until it was read. Some of these foretold events, which afterwards proved to be correct prophecies—events of which at that time I could have no possible knowledge or ground even for conjecture. In some instances where the hand was given to a company who had doubtless come to ridicule instead of seeking for light, truth and knowledge, my hand was caused to seize the pen, and with the rapidity of thought, yet without any volition of my own, the following was written:—"Truth will not suffer by being rejected, while those who reject it will suffer. To such minds Truth falls like rain on stony ground; it cannot dissolve the flint and stone, but will moisten the parched earth."

After a time this was changed. First a letter or syllable would be impressed upon my mind, and after that was written another syllable would be added until the word was completed. I often wonder what the word was to be till the last syllable was given. These several lectures were written, and which I was directed to deliver.

But reading these lectures soon came to a sudden halt. While I was filling an engagement at Akron,

Ohio, early in 1855, in the midst of one of the lectures, I was suddenly entranced by my controls, and with closed eyes, pushed aside the manuscript and spoke for three-quarters of an hour without notes, on the subject, without notes, and without notes, by the control and influence to turn to the M. S., and read the peroration to close the lecture.

Since that time I have spoken from inspiration, the audience having much to do with the degree of that inspiration, as I am sensitive to a certain extent to the mental atmosphere of both worlds while addressing an audience—the larger and more harmonious the audience, the more perfect and exalting the flow of inspiration—the more sublime the thoughts and dictation.

But for thirty-four years the greater part of my labors as a medium have been devoted to healing the sick—medical clairvoyance—and I have examined in that line, correctly, thousands of cases while in trance, with closed eyes, yet no unconsciousness, describing minutely the symptoms and nature of the disease, with the pathological conditions—these many times in direct opposition to the educated medical skill, which had been previously consulted, which description in cases necessarily fatal, post-mortem examinations have invariably proved correct.

At times the spirit entirely controls the utterances, and at other times the idea is conveyed by impression, and again by modes of conversation as used among spirits of the supramundane spheres, while clairvoyantly I see the affected parts more clearly than I could discern them they were laid out and being examined upon the dissecting table.

True mediumship to my mind implies steady development, the result of continuous changes. Evolution means action; there is no growth, no advancement without change.

As I am instructed by my teachers from the other side of life, the advanced spirits have no desire to do our thinking and our work for us, but to act upon our mental machinery as to develop its harmonies and start us in the right road to think and act ourselves. They do not desire us to be mere machines, depending on outside power or more influences, but individual thinkers, capable of acting out our ennobling thoughts.

The conscious, more than the unconscious mediumship contributes to this end, and ultimately leads to spirit sight—clairvoyance—with the eyes open.

Response to Questions by H. C. Townner.

To the Editor of the Religio-Philosophical Journal:

I am much interested in the series of questions propounded to mediums, and their controlling spirits, and as I am a medium I will endeavor to answer them as far as I am concerned, according to your request.

ANSWERS TO QUESTIONS SUBMITTED TO MEDIUMS.

1. I am not a speaker. 2nd. I have, in a few instances, been given several different phases of mediumship, as follows:

1. Impersonal writer.
2. Independent slate-writer, not yet developed.
3. Magnetic healer, just beginning to be developed. I cannot say that there has been much change. The inspirational writing was developed about two years ago, and the others have been brought out gradually since.
4. I am making the development of my mediumship the serious business of my life; but I am very much affected by conditions, the necessity of continual daily labor, with its attendant cares and anxieties, being the most adverse influences I have to contend with.

I will now introduce my controlling spirit and guide, Mr. William Townner, for many years a practicing physician in Western Mass., now in Eastern New York, passing away in 1813, and let him speak.

QUESTIONS ANSWERED BY CONTROLLING SPIRIT.

My friends and co-workers in the grand cause of spiritual advancement, I am glad of this opportunity of offering my testimony in this honest endeavor to gain more light on a subject yet imperfectly understood, and in answer to the questions, I will say:—"I am a medium, and I have been so since I was just as I speak them to him. The result would be the same were he entranced. I would, as I do now, give my own ideas, clothed in my own language."

"I have no control, in the imperative sense of the word, over this medium. He can cease writing for me whenever he chooses, but while he does write he writes my ideas and my words. I stand by his side, and impress him (not his earthly brain) with my ideas."

"The condition of the medium does not particularly affect me, only through my sympathy for him, but they oftentimes impair his efficiency as a writer for me. He may be full of earthly cares and vexations, or he may be tired and cross, and at such times I have to wait till he has become composed."

"I then necessarily require, I can speak for others. I generally prefer to let each one speak for himself."

"I can, and often do; however, as my medium and his family are like myself, progressive in ideas we generally agree very well."

"I have already stated that I use my own thoughts and ideas. If the person of a positive nature is doubtful and skeptical, he might impress others with the ideas of his own adverse ideas. And he could do no mighty work there, because of their unbelief."

"I have had no personal cognizance of any such phenomena; but I can conceive that a very strong, determined spirit in the body might be able to impose his own personality upon a sensitive, entranced medium, and make him utter his thoughts and ideas. Admitting the correctness of your premises, I answer, yes."

"There may be such spirit, out of the body as well as in it. Now that I think the matter over, I believe I know some of that class, in both worlds."

"It is my opinion that trance mediumship presupposes the 'shut-out' condition. The body being in a trance or asleep, the eyes naturally close, or are closed by the same mesmerizing power that produces the condition, and the entranced medium, every legitimate opportunity to impose his or her condition, both physically, morally and intellectually. The broader the scope of the medium's general information, the better will he be qualified to act or speak for us."

"In answer to this question: I advise you to exercise your own judgment as to the value or the originality of the utterances of any medium. I still remember an old text, read something like this:—"By their fruits shall ye know them;" and the best proof of the identity of a certain spirit is the language he puts into the mouth of his medium; and this, with due regard to the natural capabilities of the medium, should be equal to the best average of his language, while he lived on the earth. If, for example, a medium of fair natural powers is controlled by one claiming to be Daniel Webster, the discourse should be a fair average of Webster's ability, for he certainly has not retrogressed since coming to spirit life."

"The term, 'thought reading' seems to me to be synonymous with 'mind reading,' and signifies the ability of one spirit, when strongly in sympathy with another, to divine that person's unexpressed desires or intentions. Thought transference or infusion, as I understand the term, can only take place between two spirits, whether in the body or out of it, who have become so thoroughly sympathetic through the working of any of a variety of causes, that they are practically one—each living only for the other. A 'psychic condition' may be self-induced by deep study or meditation. Spiritual mediumship, like mesmerizing, always requires one operator or more, besides the subject."

"I have endeavored to answer your questions fairly and impartially. If my answers shall stimulate thought, and inspire study, I shall be content. Santa Monica, Cal.

### An Open Question.

To the Editor of the Religio-Philosophical Journal:

In an action for divorce recently brought before the court at Amherst, Mass., the judge (Field) decided that while the counsel for the libellant had proven drunkenness and adultery on the part of the libellee, he had not satisfactorily proven to him the fact of the marriage of the parties at issue. One Mary B. Allen, formerly of Orange, Mass., the libellant, claims to have been married to one Henry B. Allen, a Spiritualist and medium, who has held seances in Amherst and its surroundings, and is somewhat well-known to sojourners at Lake Pleasant, by a female Spiritualist lecturer having authority, it is claimed, to perform the marriage ceremony under the laws of the State of Illinois, whereas, in the State of Massachusetts, the law is that a marriage is only given to justice of peace, and clergymen of religious organizations. The alleged marriage occurred in Springfield, and what exercises the minds of the several parties, including the judge, is whether, not being a justice of peace, her standing as a spiritualist lecturer constitutes her a minister of a religious organization within the letter of the law. The case is exciting much interest, and the judge in withholding his decision, is reported to have said that it was a novel question upon which hung the legality of many novel marriages, and that it might as well come under consideration and settlement one time as another. Action upon the case was accordingly suspended, and the result of the case is to awaken in the mind of those married in like manner considerable thought upon the position they stand in.

Amherst, Mass., Oct. 18th.

For the Religio-Philosophical Journal.

### The Gospel of True Manhood.

BY CHARLES DAVENPORT.

No. 6.

The greatest and grandest of all mysteries is the mystery of reproduction, for it is that mystery we stand face to face with the secret of life. The spirit form which we call life is everywhere manifest in its ceaseless activity; everywhere a million manifestations yet one force, one life, one universal intelligence. The expression of this all-abounding force is and must be through matter, and so long as that matter is sufficiently crude, our physical senses weigh and measure it as such. We are increasing difficulty as the matter becomes more refined, till at last whilst recognizing the fact, that neither this life force nor matter has lessened its wondrous vitality or variety of combination, we yet have to acknowledge that it has passed beyond our earth-bound senses.

Death is an impossibility, for the wondrous divine life-force suffers no exhaustion of its vitality. That which we call death is only matter in motion—life changing the form of its manifestation. The form of matter, which yesterday by a sweet smile typified the loving soul within, may have changed under this law of restless activity; but that soul is merely now seeking expression through matter more refined. Happy are you if you recognize its presence to-day in earth life, but if not, rest assured the same change comes to all, and when your turn arrives you will again be made happy by meeting your loved one face to face.

We should try to grasp the idea of this universal life-force and its manifestation through every atom of matter. We should realize that nothing is dead, nothing at rest, not one atom or molecule, but is in ceaseless activity. Then we shall perceive that unlabeled life can only manifest through matter as it finds it.

Take the granite rock which to most minds is an emblem of the everlasting hills and about as barren of life as any object that imagination can select. You know that rock is composed of atoms and molecules. Ask yourself what holds these particles one to another, never absolutely touching—always in motion, yet clinging so marvellously sphere to sphere, that to touch is the solid representative of solid things? It is simply life-force, and that is its highest manifestation through that matter under those conditions. The attraction of cohesion is thus the simplest form of life of which man can conceive.

Presently with just a little change of conditions we see the crystal, which with marvellous obedience to law assumes a special individualized form, a different manifestation of the same substance capable of crystallization; and when you stand admiring that crystal beauty you begin to learn that life has capabilities above and beyond matter, for these exquisite stars and crescents and diamonds were a sure prophecy of the coming time when beauty of form should find its mirror in the human soul. Yet remember that sparkling crystal is matter acted upon by life.

Trace it, if you will, step by step. The ceaselessly active life-force that rock to disintegration, and presently you find that from its particles life can now peep out through lichen and fern; yet it is the same life beginning now to be able to show you intelligence, for the tiny rootlets of that fern will chase the food it needs. And thus step by step as matter is gathered, then decomposed, and the process continues, we repeat, we get a higher and a higher stage of life, until we get a human being, who can draw the line and say:—"Life is now made visible in animal existence." But it is the same life. Out of its necessities and surroundings are evolved higher and higher manifestations till presently we behold instinct and reason glorifying life through matter. But notice this: the life of your canine sonnetter, and of the oyster, the shrub and the granite is precisely the same merely an exhibition of the same life force through matter in different degrees of refinement.

Now if you have caught the thought you will naturally ask whether man is but a similar exhibition of this life force? The materialist will answer, "certainly," and give his warm approval to all I have so far said. The theologian will say:—"If by this life force you mean the one personal creator, the God of Abraham, Isaac, and Jacob, I cannot agree with you and believe that man and the oyster are equally the results of the same divine will." Unfortunately for my own keen appreciation of harmony and friendship it is just at this point I am compelled to break away both from our friends who swear by matter and those who swear by God.

### Henry Slade in Corry, Pa.

To the Editor of the Religio-Philosophical Journal:

Mr. Slade has been during the past week a visitor in Corry, Pa., and has been giving most astonishing evidences of his slate-writing power, although still an invalid. He says: "I am so much better than I have been, that I look upon my recovery as certain; besides my angel guides have told me that I should be well again, and I have always trusted them so far and ever found them true. Their sustaining power has carried me through my sorest trials; when threatened with an English prison, the angel voice bade me be of good cheer, for neither imprisonment nor harm should come near me. I trust them still, knowing they will never fail me."

Oct. 12th, for then were the doors of our City Hall were opened for a spiritual lecture, and that for Mr. Slade, in which he related his experiences as a lecturer in America and Europe, closing his remarks in a trance state, with one of the finest impersonations of tragedy, that it has ever been my good fortune to listen to, although in an unknown tongue. There was an eloquence in the tones and expressions that was deeper than that of any I have ever seen of my being. He was listened to by a large and appreciative audience, from among the very best people of our city—not entirely a spiritual audience by any means; every church in the city was represented, and we feel to-day that Spiritualism through Mr. Slade has received a fresh impetus—in this section, that all the sayings of our opponents will never be able to destroy it. I would be very much gratified if we could have more of his kind, working in the same way as he has here, with him the blessings of the many, particularly of those whose homes have been gladdened by his presence; and if ever he returns to us again, he will be sure of a glad welcome.

Corry, Pa. Mrs. H. CHAFFEE.

### Inroads of Spiritualism.

The inroads of Spiritualism have been and is making in the thought world to-day, is evidence that beyond the things seen with the physical organs of sight, or sensed by the material organs of sensation, there are rich fields to explore, problems to solve, which demand the exercise of every faculty possessed; the spiritually poor are of all the most abject creatures that life, and the change of conditions cannot transform them into angels of light. What we would be, what we would know, can only be secured to us through efforts put forth by us as individuals. Man is a world builder; he has the abilities to change the whole face of nature, making her waste places blossom with beauty, and fill the air with fragrance; he can be inhale and strengthening to the soul. Perseverent doing will transform the most uncouth specimen of humanity into an object to be admired; constant application of the mind to the study of spiritual things, will unfold within man a knowledge of things which now seem only to be comprehended by an infinite mind; knowledge and understanding so far as they extend, belong to the realms of the infinite. Man may know but little, his powers of perception may be limited, but so far as they extend they are infinite, and can never be lost; death does not deprive man of what he knows; the world cannot take it from him because it is a part of himself. Doing leads the soul into the sweet paths of charity, and must in time develop in man the same qualities we love to think of as belonging to the divine.—Office Branch.

D. B. Schofield writes: The article in the Journal of Sept. 6th, by M. P. Rosecrans was a most reasonable and telling production. How some people ignore facts, and do not wish to publish truths only as they are pleased to do so.

Prince Matelero, the field marshal of Dahomey, convicted of treason, will have a noel execution. He is to be buried chest deep in the earth and then shot at by Amazon arrow-men until dead.

## Notes and Extracts on Miscellaneous Subjects.

The total length of railways now open in Japan is 210 miles.

Frog breeding is becoming a profitable industry in Arizona.

Judge Tongree complains that the public deceived him by its flattery.

In France whole cherry orchards are protected from birds by fish-nets.

An Alabama farmer obtained eight gallons of molasses from 100 watermelons.

It is expected that electric tricycles will soon be in common use in England.

Paris has nearly eighty new popular libraries, which have over 100,000 volumes each.

In Holland there are 115,094 tillers of the soil, of whom 60 per cent. are owners of their own holdings.

A Newburg, N. Y., man has just thawed out a live turtle which had been frozen up in a cake of ice for ten months.

A farmer in Ohio County, Ky., has tobacco measuring 36 inches from the stalk to the tip of the leaf and 30 inches in width.

The Philadelphia Times says a Chester County apple tree turns out apples that are halved, one half being sweet and the other sour.

Catholic journals advocate the discontinuance of preaching funeral eulogies and the writing of full-size obituaries respecting the dead.

John Philbrick, of Seabrook, N. H., is ninety-three years old and blind, and saves himself still with a razor he purchased seventy-nine years ago.

A reward was lately offered in New York for the recovery of an account book written in Hebrew, showing that the language is not as dead as it is painted.

Five large springs of water in the county of Ximenes, Mexico, have suddenly burst forth on the open plains where there has been a continued drought for many years.

A recent estimate, made by means of a very intricate testing apparatus, places the rate at which an electric dot travels over a telegraph wire at 16,000 miles per second.

Oscar Wilde has evolved a new style of hat, which he hopes will supersede the prevailing stove-pipe shape. It bears a strong resemblance to a flower-pot set bottom upward.

A boy named Thomas Colt has just been discharged from Bellevue Hospital, New York, with an artificial nose, made by grafting flesh and skin from the hand. He had the nick name of "Patient Tommy."

Nueces County, Texas, with a colored population of 1,000, and an efficient corps of county officers, has not for two years had a colored person confined in a county jail or convicted of any offense during that time.

There is a church being built in Michigan in which the walls will be open chairs of cherry, mahogany finished, with a tilting back, each seat provided with a hat, shawl, cloak, book, umbrella and cane rack, and a foot-rest.

An English architect says that wooden houses can be built to last longer than brick or stone houses, and instances the fact that in many English towns wooden houses are standing and in daily use that were built 500 years ago.

A Washington lady says it is mock modesty that prevents the women from riding the tricycle. They object on the grounds that a woman would look unbecomingly, but the feminine expert claims that a woman on horseback is much more undignified.

The new German mode of treating pneumonia, consisting of six grains of salicylate of sodium every two hours after the application of an ice bag over the seat of the lesion, is just now one of the leading topics in the leading medical circles of New York.

Mexico boasts of her four distinct climates, all of which may be reached in less than a week's travel. Mexico ought to wake up and realize that she is behind the times. Chicago has six distinct climates, and a man can meet them all in seven hours by sitting down on his back porch.

A Charleston, S. C., paper says some sailors caught a queer fish in the harbor there. It is a foot long, has a head like a frog; its body being like that of any other fish, except that instead of the four fins there are two large wings, eight inches long and five inches across. The wings are speckled like those of a whip-poor-will, and are formed of a very thin, transparent film, instead of feathers.

John Munro, a native of Ross-shire, who died a few weeks ago in Edinburgh, was said to have reached the age of 103 years and 6 months. He served in the British army during the American War of 1812, and four years ago was admitted, with his wife, to the city poorhouse. The wife died three years at the age of 83. Monroe himself also died in the poorhouse.

Mr. Gladstone has a very sweet tenor voice and sings English, Scotch, and Irish ballads, as well as negro melodies, to which he confines himself with great taste and feeling, but when he goes on visits to country houses he insists on singing duets with Mrs. Gladstone, who is very much in the situation of Col. Wardwell Slote, "I sing, but those who hear me say I don't," and the business becomes a bore.

The following earnest paragraph from the Clarkeville, Ala., Advertiser sounds like a politician's item in an Ohio paper, but it is not. It is religious.

"Our town has for several years been almost surrendered into the hands of Satan, but, thanks to Him who rules on earth and in heaven, the prospects now are that Christ is marshaling his hosts and will drive the devil from his strongholds and take possession of the town. God grant it."

King Kalakaua is said to be a close student, spending the greater part of his time in his library reading and writing. On all matters of Hawaiian history he is an authority. He traces his descent from some of the great chiefs of Hawaii, whose story is the most poetic and remarkable in the whole range of Hawaiian lore. The Queen is also of a retiring nature, and is much beloved for her extensive charities and kindly disposition.

American notions of tea-making were certainly not imported from China along with the tea itself. The Chinese never steep the leaf. They do not drown the tea with milk or cream or alter its flavor with sugar, for they lightly pour boiling water on a small portion of the tea, and let it steep. The water is instantly poured off again, and only the more volatile and stimulating portion of the tea principle is obtained.

There are two boys—Field by name—living at Lynders, N. Y., that have some remarkable facts connected with their history. One of them will be voted on the 4th of next November, and will cast his first vote for Blaine. The second youth is the twin brother of the first, but cannot vote of age of forty because from the fact that he is six weeks younger than his brother. They are both strong, fine-looking fellows, sons of a farmer, and follow their father's vocation.

A curious barometer is used by the remnant of the Araucanian race which inhabit the southernmost province of Chili. It consists of the cast-off shell of a crab which is said to be extremely sensitive to atmospheric changes, remaining quite white in fair, dry weather, but indicating the approach of a moist atmosphere by the appearance of small red spots, which grow both in number and in size as the moisture in the air increases, until finally, with the actual occurrence of rain, the shell becomes entirely red, and remains so throughout the rainy season.

In Formosa there is not much sickness, but when a man is ill they string him up by the neck and let him down again quickly. This generally kills or cures him; and if the former his death is celebrated by a general spree. At twenty-one a young man is provided with a wife, but until the age of forty he must not visit her openly. He may do so stealthily, however, and if he doesn't like her he can get a divorce in about ten minutes. A man often marries four or five times a year. No children born before the mother has reached thirty-seven are in any case permitted to live.

Dr. Madden surprised the British Medical Association at their last meeting by showing how common among children was the habit of liquor-drinking and how







For the Religio-Philosophical Journal.  
The Universe is not Infinite.

At the High Court of Truth, and in the name of outraged humanity, I impeach Herbert Spencer and the philosophers. I charge them with dishonest work in their profession. They are deceiving and confusing the minds of the people who look up to them for instruction. They tell us that man is finite and therefore he cannot understand the universe, and God, and space, for these are all infinite. Spencer says that space itself is inscrutable, and that the real nature of things is "unknowable," a mystery.

I shall here prove that the position of the philosophers, on this question, is utterly false and untenable. I shall show that there is no other subject that can be more easily understood than this one. The question is one of vital import. We are all concerned in its answer. For every false theology builds itself up on a false philosophy. If God and the universe are essentially mysterious, then religion also has a right to be a mystery. And we have no business to try to understand its doctrines. We must simply believe what the priest tells us. Herbert Spencer actually proposes to "reconcile" religion and science by proving that we cannot understand either one or the other. O excellent juggler! But there are some intellects manly enough not to be satisfied with such philosophical tomfoolery.

The mistake of these philosophers was in regard to the nature of space itself. I begin by affirming that space is not something which can exist by itself. It is simply one of the three fundamental properties of matter and spirit. These three general properties are Form, Space and Matter. Take a cubic block of wood, for illustration. It has form, for it is a cube. It has space, say one foot in length, in breadth, and in thickness. It has parts, for it is bounded by six different surfaces or sides. We can not possibly imagine a piece of wood that does not possess dimensions, and that has not some form or other, and that has not parts also. Nor can we imagine anything else which does not also possess these three properties.

Now, no matter where we may take our block of wood, it will contain exactly the same space that it does now. That is, the space included between its six sides. We can not get this space away from it. When the block is moved, it carries this space along with it. It does not leave this space, and get other space as it moves along. It has, all the time, all the space that it can ever require.



What then does happen? We will illustrate by an engraving. In the first circle above, the water, the ether, and the air, have each a certain position, they have a relative place. Let us now turn these to the second position. The water is now in the place of the ether, and the ether has taken the place of the air. In moving one, we of necessity moved the others. And this is true universally. We can not move any object without also moving some other object to exactly the same extent. In our common experience, the senses only partly inform us of the actual facts of the case. A man walks into a room, and does not see that in order to do so, he had to push a quantity of air, equal to the size of his own body, out of the room. He swings his hand in the air, without seeing that he must move the air in order to move his hand. If the air and the ether had been visible to us, then we would never have supposed that there could be any real or absolute vacuities in nature. They would never have thought that space could exist separately from any object.

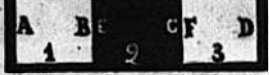


The idea of Space includes, and is inseparable from, the idea of limit, direction, and position. Take the lower figure in this engraving. The lines A B and C D represent space in its simplest elements. How do we know that there is a difference between these two lines? We know that if we lay A B on C D, the limit A will not coincide with the limit C. The limits of the two lines are not alike and therefore the space of the two lines is different. If we cover up or conceal the limits, then we could not discover the difference between the two lines. In other words we cannot measure, or conceive of space without considering its limits. In the triangular space, if we remove the three limiting lines, our conception of the space will be lost. Herbert Spencer says that he "can think away the walls of a room, and have the idea of blank space left." But if he had thought with any exactness or care, he would not have made such a foolish assertion. He can not "think away" the impression which the walls of the room have made on his brain. The impression of these walls, or limits, remains as long as the idea of the space of the room remains.

The philosophers tell us that form or figure is an essential property of objects. But these wise heads conveniently forgot that the form of a thing cannot exist without space. A circle, for example, could not have an existence if there were no space between the centre and the circumference. And so of all other forms. So that if form is an inherent property, then space must be equally so.

All of the space that there is in the universe is that which belongs to each object. Each has its own space and never will require any more or any less. In the same way each object has its own form, and does not require any more form than it has. There does not have to be any infinite form out of which each object takes what it needs. Neither is there any infinite space, of which each object occupies a part.

We never measure any space except by measuring an object. We measure the distance of the moon by measuring the angular lines of objects here on the earth. We look at an object three feet in front of us and judge of its distance by the angle which the axes of our eyes make with a base line in the solid bone between them.



In the above figure, if we start from the point or line A which is the first limit of space 1, and go to B, we shall find that this line is equally the first limit of the white space and the first limit of the black space. 2. Passing across this space, we reach its last limit at C. But this, in turn is the first limit of the next or third space.

A Limit then, has a two-fold function. It unites as well as separates adjacent objects. Wherever we go in the universe we shall al-

ways find that the last limit of one thing is the first limit of another. What we always discover in passing from one object to another is a positive and not a negative kind of a fact. We have discovered the existence of Continuity. And we have not discovered the absence of limits. Continuity is a positive quality of things. And this truth and this quality are just as simple and clear when applied to objects a trillion miles in extent, as when applied to little squares half an inch across. There is nothing about the subject that is in any way difficult to understand. If we could take the wings of light and traverse the interstellar spaces of the universe, we should still find at the farthest limit of each field of ether that we were at the beginning of a new one.

All space is the same kind of a thing, no matter how much or how little there is of it. A circle one inch across has the same properties, and can be understood in the same way, as a circle ten miles in diameter. The philosophers try to bewilder our imaginations by telling us how very big the universe must be. But all their talk is only the stupidest kind of nonsense. It is the rotten fruit of their intellectual laziness. If I go a quadrillion miles in any direction, I shall find that the next mile is exactly 320 rods in length. It is not a single inch longer or shorter than the first mile was. I should like to have these wise fellows tell me at what particular point the property of Distance would become another kind of a thing from what it is here, so that it would be incomprehensible.

The great mistake in this subject arose from not seeing that space was a property of objects themselves. Men tried to think of space as an immense Nothing, into which all things have been stuffed. Suppose that they had made a similar blunder in regard to form. If they had taught that form is infinite, that each object has no form of its own, but only occupies a part of this infinite form, then the whole subject of form would have been a hopeless mystery, just as they have made space to be.

The science of Geometry is that which deals with Space and Form. This science was the first one of all the sciences to be developed. For twenty one centuries a single text book, that of Euclid, has excited the admiration of men for the clearness of its propositions, and for their appeal to the universal perceptions of men. Of all subjects, this one furnishes the least real matter for difference of opinion.

Men can not dispute over the question whether a foot is twelve times as long as an inch. Or whether a cube has six sides. Or whether a straight line between two points is not shorter than any curved line between the same two points. Yet these questions include the subjects of limit, measure, and direction. And these include all there is of space. All these belong inherently to objects. If the philosophers know of something else about space, why don't they tell us? They acknowledge that matter has extension, as one of its properties. And then Spencer turns round and says that "space and extension are convertible terms." He did not seem to see that this assertion would make space an essential property of matter, and that this would lead to a solution of the whole problem.

But here is Zöllner, with his "fourth dimension of space." In his "Transcendental Physics" page 31, he informs us that we get our primary ideas of space from the sense of touch, and this sense is located in the skin, which is simply a surface and therefore has only length and breadth, two of the dimensions of space. He therefore declares that we get our idea of the third dimension, or thickness, by a mental deduction or inference and not by experience or sensation.

How could an acute observer overlook the obvious facts in this case? A child holds an apple in its hand. Its fingers touch all sides of the apple. At one grasp it measures the apple's length, its breadth, and its thickness. It gets its idea of all three dimensions through the sense of touch. The inside of the hand, when clasped around a small object, presents fourteen sides to the object. That certainly is enough to cover the length, breadth and thickness. Though the skin is a surface, as Zöllner says, yet it is not a flat surface, and that makes all the difference in the world. If it were only flat, then it would only have length and breadth, as available surface. Besides, it requires the same kind of perception to understand or measure the thickness that it does to measure the length of an object. The "fourth dimension" belongs to the realm of speculations which are based on a total lack of exact thinking.

The word Infinite means that which has no limits. But if each object in the universe possesses limits, then all objects taken collectively, by whatever name we designate the collection, must also possess limits. If each apple in the basket is red, then the whole is red. If each pound of sugar in the barrel is sweet, then the whole barrel-full is sweet. We must not apply to the whole of a thing such terms as exclude the properties of all its parts.

All the properties of space are positive. But the word Infinite is negative. The use of such a term is every way false, misleading and confusing. In place of that word, I would substitute the word Continuous. For this word expresses the actual facts of the case. The universe is all-extended. Its component objects are in absolute contact. Nature is not a lottery, with more blanks than prizes.

Every object that was ever formed had to be made out of something else which had just as much space or magnitude as the object itself has. If it required more room than its component materials had, there would not be a sufficient place for it.

The name universe was badly chosen. We have discovered that the cosmic bodies, the planets and suns, constantly revolve, and that each stellar system may have one center of movement. But this is quite different from proving that they all move around one centre, as the word universe implies. We do not know that they are all one turning. I do not believe that they are. The word Omniverse or all-turning, would be in much better harmony with the present state of our knowledge.

In another article I propose to complete this sketch by considering the question of a personal God, of Matter, Ether and Spirit, their differences and their resemblances. And I ask each reader not to pronounce his final judgment on my reasoning until my sketch is completed.

#### Spirit Rappings.

(Paris correspondence of the N. Y. Telegram.)

At No. 23 Rue de Bretagne, Paris, (one of the many quiet old streets in the Marais which have so far escaped the Haussmannizer) there lives a family of respectable working people—a father, mother and three children. The youngest child is a delicate little girl of seven, who looks a good deal younger. Some weeks ago it was remarked by her parents that whenever little Louise approached one of the walls in the house,

strange noises followed, like the sound of heavy thumps on wainscoting. They appeared to proceed from the inside of the wall itself, and were often so violent as to break the plaster. At first these phenomena did not disturb them much. They were not supernatural—few Paris workmen are, nowadays—and the noises were ascribed to natural causes. But the same thing occurred so often that at last the Mirats became alarmed and spoke to the neighbors. The story spread. Ere long the police got wind of it. A Commissary, adorned with his scarf of office and escorted by several myrmidons, thought it advisable to proceed to the "haunted house" and put a stop to what was of course taken to be an imposture. Well, the commissary came, his myrmidons came, they all looked very wise and very fierce and very skeptical, and finally went away as frightened as the Mirats. The phenomena they had attempted to explain remained as great a mystery as ever, and the lodgers in the house, seeing the "arm of the law" powerless to control the "spirits," caught the alarm and began to evacuate the building. The papers in their turn heard of the matter, and despatched knowing reporters, unquestionably anti-spiritual, to the scene of the mystery. Some sneered and some scoffed. One, who had taken a conjuror with him, pronounced the whole thing a "humbug," but omitted to give reasons for his incredulity. Most, however, were compelled to admit that they had beheld and heard the phenomena. There seemed no doubt whatever of the good faith of the Mirat family, nor did it seem humanly possible that so weak a child as little Louise could have produced the noises. A *Gaulois* reporter, more imaginative than his fellows, declared that he saw a gigantic hand, attached to no visible body, hover near the wall every time the blows were struck. A *Figaro* reporter did not see the hand, but he heard the blows, and confessed that he could not give any explanation of them. Nobody has, so far, thought of calling in an architect. And the spiritualists, who have made up their minds that Louise is a medium, are for the quarter of an hour masters of the situation.

#### A Letter of Acceptance.

To the Editor of the Religio-Philosophical Journal:  
I received, a few days since, a letter of acceptance from our secretary elect, couched in such sincere and earnest language that I wish more Spiritualists could feel and adopt its spirit. Though he had no shadow of an idea of the letter being made public, I am tempted to copy a few parts of it for publication, if you think it proper. I wish it known what a conscientious officer our Association now possesses as Secretary, and that I believe him to be as able as he is sincere. Besides being willing to perform all the duties of Secretary, as far as a complicated business will allow, he has forwarded a respectable contribution to our funds, of magnitude sufficient that if all of equal ability would do likewise, our A. S. A. would soon be in full working condition.

J. G. J.

EXTRACTS FROM LETTER OF F. M. PENNOCK, SECRETARY ELECT OF A. S. A., TO J. G. JACKSON, PRESIDENT.

DEAR FRIEND AND BROTHER:—Thy kind letter of the 25th ult. I found awaiting my return two weeks ago. Since then I have been distracted by almost constant traveling and attendance on the Indianapolis and St. Louis fairs.

Not to waste words, I will accept the office of Secretary of the A. S. A., of which thy letter is the official notification, "with fear and trembling," and an earnest heart for the work; but the time that I will be able to devote to the performance of its duties will be necessarily limited. Some day, I believe I will be able to give more of my time and efforts unto this work, than which nothing nobler nor more practical can be found—the building of the temple of a free and enlightened humanity. I believe in the primacy need that we be incorporated so soon as it can be done. I am very glad to be able to report an increased interest in Spiritualism here (Fort Wayne), and that a local society has been started in a small way which I believe is on the proper path. Those present (at the last meeting) were "sound timber," (moral and intelligent). I expect to be located in Kennett Square within a month and will come down to see you soon thereafter. I have some lines of work I want to propose, which I believe will be profitable seed beds, if they can be sown and tended. I often desire, most earnestly, to be able to give up more of my time to the works and promptings of the spirit. I am told there is something in this line for me to do. If so, God grant that it be well and faithfully performed. It seems to me that the present need is for a few determined, honest souls to realize the need of the hungry world for a rational and ennobling spiritual life—religion—which should fitly express all that is best in the old faith, as well as in the newer science, ever alive to the truer and purer faith and science yet to come. Time will tell, and in the mean time, God bless you and yours, my dear friend.

F. M. PENNOCK.

Fort Wayne, Ind., Oct. 12, 1884.

#### Dreamed He Killed a Man.

And Going to the Spot to Find That the Dream Was a Reality.

CONNELLSVILLE, Pa., Oct. 20.  
"I've had such an awful dream," was the frightened exclamation of Rice Orbin, son of Henry Orbin, who resides near this place, as he entered the breakfast room this morning. "I dreamed that I shot a man when I was out hunting last Thursday. I can see him now just as plain as day—an oldish man, with a bullet through his head and the blood and brains oozing out."

This sanguinary story of the dreamer was laughed at by his relatives, but their merry jest did not drive away his haggard countenance. As soon as he had finished his breakfast he started for Connellsville. He succeeded in persuading a young man named Jones to accompany him, and the two started for the scene of young Orbin's hunting, about five miles up the Troughgheny river. Arriving at the spot where his last load was fired, they traced the direction of the bullet as near as they could imagine its course, and on the hill side, about 250 yards away, behind a dense thicket of laurel, stiff and cold in death, the horrified searchers found the body of a man, apparently about fifty years of age. He was lying on his face. Through the brain was the fatal bullet wound described by young Orbin as seen in his dream. Between the legs of the corp-e was a rifle. The position of the dead man indicated that he had been standing with his back to the man who shot him and had fallen forward on his face. The bullet entered the base of the brain and came out of the forehead. Young Orbin described his shot by saying that he had fired at a squirrel, the range of his gun being in the

direction of the laurel thicket. He missed the squirrel. It then began to rain and he crossed the river and went home.

Having found the corpse young Orbin and his companion came back to town and informed the authorities here. Justice Richard Campbell empaneled a jury of inquest, who visited the spot. The body was identified as that of Jacob Klink and removed to Connellsville. The inquest adjourned for a further hearing to-morrow. The tragedy is the sole topic of conversation on the streets to-night, and the popular opinion seems to be that the supernatural dream of young Orbin may have been based on previous knowledge. In other words, that he had accidentally shot Klink and knew of it at the time, but, out of fright kept silent until now. Opposed to this is the fact, backed by the testimony of his neighbors, that he betrayed no uneasiness until this morning. His previous excellent character is also a point in his favor. Klink was an old Union soldier. For some years past he has resided alone in a little bark-roofed shanty, not more than a hundred yards from the scene of his death. On his person was found \$567 in cash. Several of his neighbors, however, say that he was in town last week and drew some money from the bank. Orbin, the dreamer, is about twenty-two years of age, rather under size, light hair, smooth face and large gray eyes. He has been put under bail to wait the result of the inquest.—*Philadelphia Times*.

#### First Society of Spiritualists, Philadelphia.

To the Editor of the Religio-Philosophical Journal:

This society has commenced again its work for the season. Its meetings are held in the hall, Eighth and Spring Garden Streets. At the last meeting of the members of the Association, the account of the different departments were read and passed. The finances are in a satisfactory condition. The results of the Neshaminy Camp meeting fund were deemed encouraging, and the net profit amounted to something over \$400 for carrying on the future work of the society.

The new Trustees have been elected: Mr. Joseph Wood was re-elected President of the Association for the coming year. The Trustees are hopeful of a very successful coming year of work in the cause. The meetings are large, the hall being filled with intelligent audiences. Mr. J. Clegg Wright is the speaker for the year. This is a new departure, engaging a speaker for so long a term at once, but it is likely to be attended with great success in this case.

Mr. Wright has been appointed President of the Lyceum. It commenced its meetings last Sunday. This is an important department of work, and will bring together a goodly number of children to be educated in the broad principles of freedom. The success of the Lyceum will almost wholly depend upon the President. There is a new enthusiasm springing up now that the President is the speaker for the society.

Last Sunday morning there was a large attendance. The subject of Mr. Wright's lecture, "The Decline of Spiritualism," was given by some person in the audience. The speaker denied that Spiritualism is on the decline, but he claimed that it is making new inroads everywhere; that a strong progressive wave is passing over the country at this time. It resulted in a philosophical lecture being given on the power of minorities. The large audience was deeply interested.

The evening lecture brought out a crowded house in every part. Mr. Wright took for his theme: "Has man a soul?" It was a very practical discourse, and to the point, and was much appreciated.

Mrs. Glading's meetings are well attended, and Mr. Walter Howell has made another beginning here, and he is meeting with success. Philadelphia, Pa.



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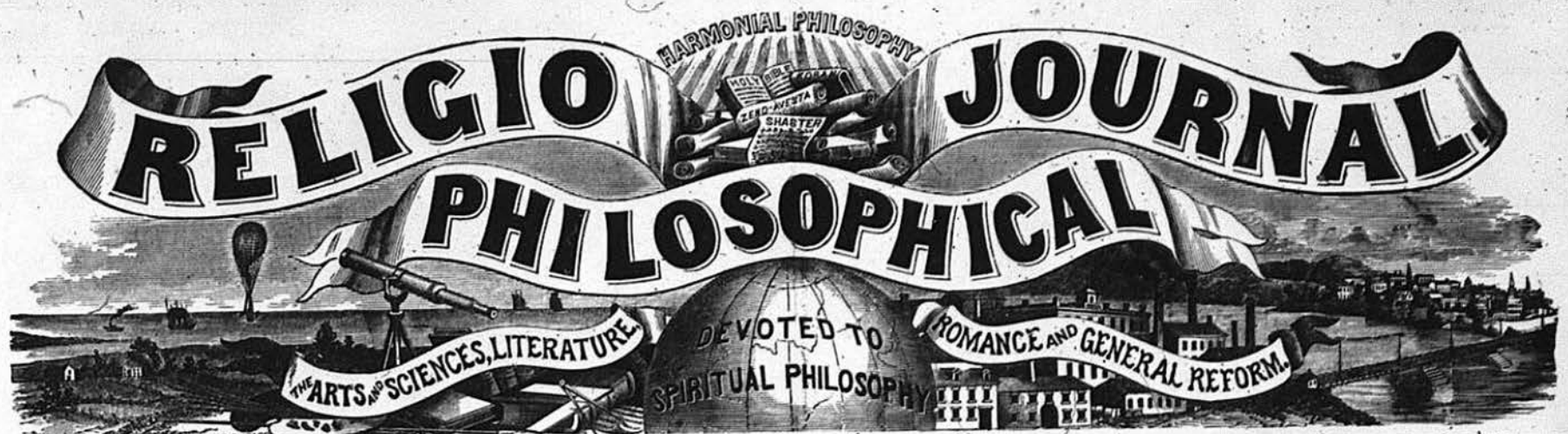
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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ADVOCATES OF PSYCHICAL RESEARCH.

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Letters from J. D. Hull, formerly a Clergyman, and Honorably Retired from the Ministry; Known to the Journal Readers as a Spiritualist: Rev. H. W. Thomas, D. D., formerly a Methodist, now filling an Independent Pulpit: Rev. George A. Thayer, Unitarian Clergyman: Fred May Holland, Liberal, and an Essayist and Author: B. F. Underwood, Agnostic; and Editor and Author.

From among a large number of letters already received, drawn out by the JOURNAL's editorial of the 25th ult., advocating a well appointed Society for Psychical Research, the following are selected as being written by representatives of widely different schools of thought, yet all cordially expressing their approval.

JOSEPH D. HULL.

MY DEAR COL. BUNDY:—I have read with great interest your editorial this week on the "Promotion of Psychical Research," and think that not only is an organization for this purpose very desirable, but it is really a reproach to American Spiritualism that such a work has not been vigorously undertaken before this. Indeed, instead of one such society I should be glad to see at least three or four; yes, one in each of our dozen greatest cities, or in any cities or towns that can furnish the proper material in men and means. I should guard rather jealously against a single organization so constituted as to assume any undue or oligarchical influence. The weight properly belonging to the character of its members is all that it could properly have, and all that it ultimately would have. And of this the Spiritualist public at large must be the judges.

I should deprecate any movement in this direction whose real aim, though not avowed, was the strengthening of some party or clique. I speak the mind of multitudes of our best Spiritualists in all parts of our country when I say we are tired of personal and party dissensions. All schemes of ambitious leaders to head parties and foment faction, we shall frown upon. Every rancorous personal article that we read, whether from one side or another, will only lower the writer in our eyes. There is such a thing as calm and fair discussion, and we appreciate its value, and shall welcome it. But misrepresentation and invective shall find that they too are understood, and set down as the disgrace and nuisance that they are.

Considering the present unhappy division, among us—whose development in the tentative struggles of Spiritualism for truth has been in the past unavoidable, but to which the limits of love and candor must now be set if our common cause is to command general respect. I say plainly, let us have as many wise and able societies for Psychical Research as our resources in men and money will furnish. For a single authoritative Supreme Court to lay down the law to us all, we are not yet ready; and probably never will be.

But every local society for earnest inquiry will be a help, and valuable in proportion to its character and ability. Boston should have one of magnificent composition; so should Chicago; so should New York, and so should some other cities. Their judgments on all questions should have, in the language of an old Congregational church platform, "so much force as there is force in them." They could never be entitled to more.

May I add that your outline of the work for such an institution, for which you apologize as "somewhat crude," strikes me as very able and justly done, so far as it goes—though I might dissent from putting all the sets of men investigators in different localities "under one management." The general plan seems to me excellent. Many details of method must be left to trial. Something might be learned from the experience of the London Society, and from others, if their members could be induced to give it.

One thing is certain: Spiritualism has reached a position where its claims upon the attention of the ablest minds and the most advanced students of science, physical, mental, or moral, cannot creditably to such men be ignored. The apathy of great numbers of them in reference to it, is to me amazing. Their professed contempt for it is simply stupid. If they are really the truth-loving men all scholars should be, they will hasten to embrace the opportunity which a well organized association for psychical research offers them, of meeting for joint investigation, the experienced students of Spiritualism.

Yours truly, JOSEPH D. HULL.  
3 Copeland Place, Boston, Oct. 25th, '84.

H. W. THOMAS, D. D.

DEAR COL. BUNDY:—I have long admired your open and honest course in the treatment of Spiritualism; and it is only in accordance with this that you should propose an organization for the more thorough study of Psychical phenomena. I have looked with interest for the results of a similar association formed last year in Europe; and it might be possible for the two organizations to co-operate in their common work.

The tendency of the physical sciences, that have advanced so rapidly in our time, has been to project the mind almost wholly in the direction of the outward; and hence to divert attention from the subjective studies. And whilst very great progress has been made in the objective world, one can hardly say that there has been anything like a corresponding advance in the knowledge of the nature and laws and possibilities and limitations of the soul; and especially in the relations of the present life to the unseen, and the possible communion of the two worlds. And hence I shall look with favor upon any careful and well-considered efforts to gather, and verify, and classify facts in this field, from which inductions may be made.

Affectionately, H. W. THOMAS.  
535 Monroe St., Chicago, Oct. 25th, 1884.

REV. GEO. A. THAYER.

MY DEAR SIR:—Please accept my thanks for a copy of the editorial upon the formation of an American Society for Psychical Research. The faith of the masses of men in immortality (a faith which the vast majority of ministers at least, believe to be inseparable from vital morality), must, as it seems to me, be supported in the future, as in the past, upon some evidence coming through the senses, that there is a spiritual side to human life in contrast with the flesh and blood side.

The Christian church finds its chief evidence of this sensible character in the appearance of Jesus to his disciples after his death; but that evidence is too remote, and bound up with too many uncertainties with regard to the authorship and trustworthiness of the gospels, to be conclusive to many people outside those who accept the doctrine of an infallible New Testament, miraculously preserved. What is wanted is modern evidence which has been subjected to the most thorough and impartial scrutiny of modern-minded investigators; such evidence can be found, if at all, within that large domain of alleged occurrences variously known as second sight, clairvoyance, spirit communion, etc. Although I know little of such facts from personal observation, being always shy of taking part in any meeting in which I do not know my company pretty well, and where I am not allowed the free use of my senses—I am persuaded that there is too much good testimony in support of the belief that mind acts beyond the limitations of body, to be treated with neglect, if there can be any fair possibility of the facts being studied by cool headed people who care for truth alone, whether it upsets or confirms current faith.

Between religious bigots and scientific bigots the facts seem thus far to have had no adequate hearing. I should greatly rejoice if a new court of inquiry could be constituted, whose verdict would be beyond reasonable appeal as to the things which can be known of the relations of spirit to matter, or mind to body.

Very truly yours, GEO. A. THAYER.  
Cincinnati, O.

F. M. HOLLAND.

DEAR MR. BUNDY:—In reply to your circular, I have no hesitation, as one of those whom you term non-Spiritualists, to say that our whole community ought cordially to welcome the establishment of an institution of Psychical Research, provided that the investigations are carried on under the supervision of medical experts, free from prejudice and entitled to the public confidence. Of course your own desire is to convince us unbelievers;

and I scarcely need say, that success in this can be gained only by employing men known to have no prepossession in favor of Spiritualism, but also to have had long experience in dealing with abnormal nervous phenomena. I am sure it is your own intention that such men should have their full share of the work of Psychical Research; and if it is carried on in this way I can cordially join in recommending the institution for general support. If the disbelievers in Spiritualism are fully represented among the investigators they will, I trust, recognize their obligation to contribute towards the necessary expenses. Hoping that some light may thus be thrown on what seems to me one of the darkest of all problems, I am, Yours cordially, FRED. MAY HOLLAND.  
Concord, Mass., Oct. 23, 1884.

B. F. UNDERWOOD.

MY DEAR SIR:—I have read your able and excellent editorial in the RELIGIO-PHILOSOPHICAL JOURNAL of the 25th, entitled Promotion of Psychical Research, and you will see that I have copied a long extract from it in the Index this week. Its objects have my cordial approval, and I hope that a Society for Psychical Research in America will be established. I have for some years been interested in the study of subjects included within the scope of such an organization as you suggest, and shall be glad to co-operate in any way I can to make it a success.

Very truly yours, B. F. UNDERWOOD.  
Boston, Oct. 29.

For the Religio-Philosophical Journal.  
Death in Its Degradation and Dignity.

BY ALEXANDER WILDER, M. D.

Well will it be when we comprehend with intelligence as well as confidence, the problem of our existence upon this earth. It is well when with child-like faith we accept the notion of good as the aim, and evil as only an incidental though necessary condition, and so trust that everything beyond our purview is certain to be well. It is nevertheless nobler and diviner knowledge to realize that we are really intelligences, born here as part of a spiritual process, living here to do a part in the sacred drama of human experience, and undergoing corporeal dissolution as the passing into the next act and scene—all of which we see, and part of which we are. To do all this is to philosophize; to be able to do it is to be spiritual.

Early in the month of October there was a funeral celebrated in Brooklyn, New York, of one of the older and more prominent citizens, the Hon. Edward T. Bachhouse. A multitude thronged the church to pay the tribute of affection and respect. One of the officiating clergymen, the Rev. Doctor McLeod, pronounced the eulogy, uttering the following sentiments:

"Death is unnatural, and it is because it is unnatural that we fear it."

"Death is a curse, and yet we do not feel much of the sting and the curse in the case of our departed brother."

"While there is the dark side, there is also another side which lends some comfort."

"I dislike to be captious, yet I cannot be otherwise than astonished to hear the assertions here put forth. Except that a teacher had made them, a man of high standing in his profession, I would have considered them as of a character to be passed over without notice; yet it was the teaching of my childhood. One of the first 'fine-hand copies' that was set me when I attempted to learn to write, was the line: 'Death is the king of terrors.' It was reiterated in the old rustic Congregational meeting-house, four miles from my home, where a Presbyterian minister officiated for forty long years. It constituted the music of the hymns and the theme of the Sunday-school. So all the way up to manhood the grim spectre of Death was evoked to terrify into a religious life. Since that time I have accustomed myself to look the matter squarely in the face, and perceived that its terrors are chiefly in the imagination, and not in the fact. I have an overweening dread of pain and suffering, as well as a strong instinctive love of life, but I am certain that what is called death is a necessary condition of our physical existence, and I feel confident that when the ordeal is passed, we shall regard it as for the best. In a true spiritual discipline we will all perceive this. 'When I was a little child,' says Paul, 'I spoke as a little child, I thought as a little child, I reasoned as a little child; when I became a man I left alone the things of childishness.'"

The popular sentiment has degraded death and birth alike. Every function associated with the inception of human life is thought about and spoken of as vile and unclean, not fit to be mentioned in good society; as though to become a human being on earth was a matter of shame. Thus the fountain is tainted. Death in like manner is contemplated from the charnel-house, the festering corruption of the grave, the cadaverous countenance of the moribund. It would be as rational to contemplate a man by his ragged coat and the holes in his boots, when he had cast them aside.

The result of scientific inquiry in regard to this matter is set forth very clearly in these words of the late Professor J. W. Draper:

"An animal is in reality only a form through which a stream of matter is incessantly flowing. It receives its supplies and discharges its wastes. In this it resembles a cataract, a river, a plane. The particles that compose it at one instant have departed from it the next. It depends for its continuance on exterior supplies. It has a definite duration in time, and an inevitable moment comes in which it must die."

The form, *eidea* or spiritual principle which assimilates and discards the material particles, being a force, is indestructible; and having also the endowment of intelligence is essentially an individual soul. It is not born, and it does not die. In the stanza we are told: "That was not love that went." We may say in like manner: "That was not man that died." Matter is but the *materia* or mother-receptacle of the living principle, and its function is accomplished when it delivers its immortal offspring into the world of real being.

The dissolution of the material framework is a natural operation, as much as ever was its first organization. Every animal undergoes it; every plant, every stone and every species of earth. From the inception of our physical being, we are undergoing change of structure, parting with the material of our bodies and adopting other elements; and this process continues till we pass the culminating period of life, when the destructive exceeds the plastic process, and finally we drop off "this too solid flesh" entirely. This does not happen, however, till the union has become of no further use. We dread violent or premature dissolution, because the instinct which binds us to mundane life has then its full sway. The case is different as the natural force abates and the transition becomes undreaded and the opposite of a curse. We are nearing this event as we grow older, yet the capacity of the old for enjoyment exceeds that of the young. Of course disagreeable external circumstances, unhappy memories, or the brute terror occasioned by the morbid apprehension of a fiery hell or some other thing of that sort will produce a different state of things. I have often admired the Chinese, who revere the old and give them every indulgence, while I deprecate the feeling so common in European and American households that the aged are in the way, and must live solitary, as I also do the practice in some savage races of putting them to death.

How like the language of the clergyman this parody will sound:

"Childbirth is unnatural, and it is because it is unnatural that we fear it. Childbirth is a curse, and yet we do not feel much of the sting, and the curse in the case of our new-born infant. While there is a dark side there is also another side in which we find some comfort."

This change of terms is perfectly legitimate. Birth into this world and death from it are both in the same bundle, and each is necessary to the other. In the discourse I pointed to Jesus in the Gospel according to John, it is declared: "A woman when she is in travail, hath sorrow, because her hour is come; but as soon as she is delivered of the child she remembereth no more the anguish, for joy that a man is born into the world."

The term of dying is in the same category. There is mortal suffering, perhaps, a feeling of uncertainty, the fear incident to untried experience, which constitutes the repugnance. The savage and the ignorant person dread the unknown; the intelligent, civilized man boldly encounters and explores it.

The doctrine that death is a natural event and not the penalty of a primal transgression was taught by the monk Morgan or Pelagius. It, however, was plead under the law of the Roman Empire. The same kind of authority made the earth flat and converted the sun into its satellite.

"The secret of the moral sense and feeling is the secret of everlasting life in contradistinction to our present existence, which is fleeting, however we strive against it, and leads to death. In moral feeling there is a presentiment of eternity. (JACOB.) It is an indispensable condition of a morality to be efficient, to believe in a higher order of things, in which the common and visible is a heterogeneous past, that must assimilate itself to the higher. Life is not shut up in things of time and sense. The spirit of man never dwelt in the body in its entirety, but is always a denizen of the region beyond. Only a part of the soul is ever wrought into physical existence; in some more, and in others less. Instead, it has, as Paul declares, 'a house, not made with hands, eternal in the heavens.' It extends into the body, as though with antennae, and so we are able to think, live, and essay to act; and by the same means we perceive real truth, we divine, we receive to the external consciousness perception from the Foreworld. The man who is afflicted because of the dissolution of his body is one who is in love with it—a lover of pleasure more than a lover of God. To him death may seem to be unnatural and a curse; and in spite of it he will continue to abide in the kingdom of nature, and perhaps come again into corporeal life."

Whoever studies the problems of the closed or the under side; has only views of the dark. What is beyond is to him unknowable. But the sun itself shines into the mist from above and makes it all brilliant, resplendent, glorious. We propose thus to consider the problem of corporeal dissolution. The human soul conceives of its immortality, because it is a denizen of the eternal region. The body and its condition are like a cloud to shut away light, and in the night, it produced it is more or less asleep. It perceives the matters which exist in its dream, and has only vague memories of the world to which it belongs. Its notions of right and wrong, of immortality are such reminiscences. The aim of its discipline is to permeate its

being with them, as the air is pervaded with light. Hence, to free the affections from lower delights is a purifying from contamination. The pursuit of wisdom and moral excellence is a separating of the soul from the body. It is the happiest aim. The purification of the soul being the most beatific event of life, the dissolving of the bond to the corporeal nature can be no evil, no curse. So long as the union of body and soul is useful, it is well; but it cannot be well that it should be perpetual. The spirit would be sure to apprehend that it was imprisoned and chained to mere sense, and this would become intolerable. Instinctive as is our dread of death, a greater burden would be the grasshopper of life.

The great Christian Apostle takes a similar view: "For me to live is to be useful (Chreston) and to die is to gain. But whether this thing, to live in the flesh is what I would choose as the fruit of my work, I am not certain, for I am in a strait between the two, having the desire for dissolution; for it would be much the better; but to remain in the flesh is more necessary on your account."

Hence, either event should be accepted for its utility; not hastening out of life till it is impracticable to enjoy and employ it properly, yet cheerfully viewing the dissolution hence into the great assembly of disembodied souls.

Says Fichte: "Death does not kill, but the more living life which begins and unfolds itself hidden behind the old. Death and life are only the struggles of life with itself to manifest itself in evermore transfigured form, more like itself. . . . Even because nature puts me to death she must quicken me anew. It can only be my higher life, unfolding itself in her, before which my present life disappears, and that which mortals call death is the visible appearing of a second vivification. Did no rational being, who has ever beheld its light, perish from the earth there would be no reason to expect a new heaven and a new earth."

"So I live and so I am; and so I am unchangeable, firm and complete for all eternity. For this being is not one which I have received from without; it is my own only true being and essence." *Thanatos ouk estai eti.*

Freedom of Thought.

Some of the Ancient and Modern Crusades Against It.

Stepniak has written to the London Times describing the crusade of the Russian government against all publications that reflect in even the remotest degree upon despotism. He states that more than a hundred of the best standard works of modern times have been proscribed by Count Tolstol, the public censor, and that property to the value of hundreds of millions of dollars has been destroyed by this act and by the accompanying suppression of newspapers and reviews. The works of John Stuart Mill, Herbert Spencer, Huxley, Lyell, Lecky and Lubbock, are forbidden reading to the students of Russia. A recent cablegram stated that the students at the University of Kieff have been forbidden to assemble in groups under pain of instant expulsion. In view of the fact that for a number of years past all books in which a line that seemed "dangerous" have been forbidden access to Russia, and the reading of them made a crime, it is fair to infer that the libraries of Russian educational institutions must present a barren appearance. Imagine a young historian, philosopher or student of social science from Oxford, Heidelberg or Harvard, transferred some fine morning to Moscow or Kieff. He could not find the work of such writers as Carlyle or Froude, or such books as Rogers' "History of Prices," or McCarty's "History of Our Own Times." He would find the empire of the Czar a wall of steel built, and they would also arch a dome of steel overhead, so that never a word from the splendor and exultant advance-guard of civilization could reach the captives within. They would declare open war upon intelligence, and freedom of thought. It is a sorry spectacle.

Although the new "Index Expurgatorius" of the Russians is much more sweeping in its condemnation than any which have preceded it, extending even to children's primers, it is only another step in the course of the Imperial policy these many years. When the complete history of the great conflicts that have occurred between the censor of an institution whether political or ecclesiastical, and the printing press comes to be written, the struggle in Russia will not rank least in interest and importance. But after all, the story of Russian intolerance is but one chapter in the account. Early in this century, M. Faignon, of Paris, published his great "Dictionnaire Critique" of the books that had been censured, suppressed or cast in the flames, because of their doctrines, historical, religious or scientific.

In England, as we learn from an article in the Edinburgh Review, the number of suppressed and censored books has been very great, and some have in consequence entirely disappeared. The works of Reginald Peck, whom Dean Milman calls the "greatest intellect of his age," written before the invention of printing, were burned, and only a few fragments remain. Leland's tract and Tyndal's bible had been under the ban for several years, when, in 1816, it was ordered that all the writings of the reformers should be delivered to bishop or sheriff, "incomplete and mutilated as they are." *Continued on Eighth Page.*



For the Religio-Philosophical Journal.  
From Puritanism to Spiritualism.  
1817-1884.

BY GILES B. STEPHENS.

# CHAPTER VII.

ABIGAIL AND LYDIA MOTT.

"No laurel wreath, no waving palm,  
No royal robes are ours.  
But common, serene and calm,  
We use life's noblest powers."  
—Elizabeth Doten.

For over thirty years these two remarkable women made their home in Albany, New York—sisters in spirit as well as in kinship. My wife and myself knew them well, partook of their hospitality, respected their tireless industry and dauntless courage, and admired their faithful friendship. Relying on public patronage for support they never thought of lowering the tone of their testimony, or of ceasing their very unpopular efforts for anti-slavery and woman suffrage when these were the mark of contempt and hatred; but held on their own high way with conquering fearlessness. There were years in that old conservative city when the bravest and wisest men looked up to these women for courage and counsel.

The Mott sisters were of a good Hicksite Quaker family, came to Albany to gain a livelihood and means of self-support, and their dry goods store on one of the leading streets was well known for its honest dealing and excellent and tasteful supply of goods. Their home-like rooms over the store were widely known, and eminent men and women went there gladly for true friendship and womanly companionship, while pioneers in reform, Garrison, Quincy, Phillips, Susan B. Anthony and others, were sheltered, advised and made strong by these brave sisters—tender and true to such workers for good in the "martyr days" of freedom.

Abigail passed peacefully away years ago, and the interesting letter, of which I give a copy, was written to Lydia in her last illness by Wm. Lloyd Garrison.

Although personal and private at the time, it was made public by being read at her funeral, at the writer's request.

Her sister, Mrs. Phoebe Willis, of Battle Creek, kindly allowed me to copy the letter. Its beautiful chirography, clear and perfect, shows the steady hand of the anti-slavery pioneer at 70 years of age, and the woman whose friendship he so prized, and who read it on her sick bed, with clear, firm voice and eye filled with joyful tears, passed over to the life beyond, soon after, at about the same age. This letter would be as fit for one sister as for the other—so like were they.

LETTER OF WM. LLOYD GARRISON.

BOSTON, Mass., June 22nd, 1875.

MY VERY DEAR FRIEND LYDIA MOTT—

A letter just received from dear Mrs. Jones by my son Frank brings the sad intelligence that the disease with which you have struggled so long and so patiently threatens a fatal termination at a period not distant, but she bears witness to the remarkable brightness and cheerfulness of your spirit, through all your sufferings, thus "dispelling, as far as possible, the gloomy atmosphere of a sick room." This you have never failed to exhibit whether in sickness or in health, no matter in what form trials may have come. Ever since our acquaintance I have seen in you such a combination of admirable qualities as is rarely found, entitling you to the highest respect and the noblest appreciation. The circle of those whom I greatly esteem and honor is a large one; including many on both sides of the Atlantic, but among them all it would be difficult for me to name one that should take precedence of yourself in modesty of deportment, purity of heart, gentleness, yet energy of spirit, moral courage of the grandest type, self-abnegation and self-sacrifice in the cause of benevolence and philanthropy, a steadfast adherence to principle in the midst of almost universal defection, a quick discernment between genuine and spurious religion, fearless rebuke of evil-doers of the first rank, unflinching faith in the ultimate triumph of the right, a never-failing hopefulness in the darkest hours of conflict, and a vital and active sympathy with the poor and needy, especially with the millions now happily set free from the most cruel bondage at the South, to whose deliverance you devoted your time and strength and substance, pleading day and night, in season and out of season, in the face of a perverse and bitterly hostile public sentiment, thereby causing yourself to be regarded as a pestilent intermeddler and a fanatical disturber of the peace.

You were indeed an Abolitionist of the Abolitionists, brave, vigilant, uncompromising, well-balanced, clear in vision, sound in judgment, a discernor of spirits, a many-sided reformer.

What an isolation was yours for many a year from the courtesies and enjoyments of social interchange and the sympathies of the community in which you dwelt! But it gave you no uneasiness or regret, save only as it indicated how all prevailing was the slaveholding sentiment of the country. Happily you have lived to hear the jubilee bell, to see every yoke broken, to witness an entire change in the public estimate of such labors and testimonies as your own, to have all reproach taken away!

And now, it appears, the hour draws nigh. In your case, for "the silver cord is loosed and the golden bowl broken." A happy release it will be from all the pains of mortality. I am sure you are ready for translation, doubting nothing, fearing nothing, trusting in the infinite love in another sphere of existence, as you have done in this, and clearly perceiving that

"Death is the crown of life;  
It wounds to cure; we fall, we rise, we reign;  
Spring from our fetters, fasten in the skies.  
This King of Terrors is the Prince of Peace."

Should you precede me, my dear friend, take with you the renewed assurances of my profound regards, and my best wishes for your future welfare and happiness to whatever sphere you may be assigned. Hereafter I trust again to take you by the hand, and to join the loved ones who have gone before.

Affectionately and gratefully yours,

WM. LLOYD GARRISON.

(To be continued.)

## FROM DENVER, COL., TO THE CITY OF MEXICO.

### Overland and Return.

A good way for an American octogenarian to renew his youthful experiences of land travel in the United States would be, to go to portions of Mexico where the railroad is not, and do some staging. This has hitherto been the fashionable method of public conveyance in that country, but is fast being superseded in certain directions by the newly constructed railways, though there will always be employment for lateral lines of coaches connecting with railway stations.

The time of my departure from Zacatecas arrived, and I was to leave on a diligencia (stage) the next morning at 4:30. I was advised by some friends to leave the bulk of my baggage there, so I sorted out what was necessary for my trip and stored my trunk. My 200 pounds of baggage by mule train over the country had not cost very much, but to carry it by stage would be a different thing. A *carriador* came for my valises and bundles, and took them to the stage office, where they were weighed and a charge for extra weight satisfied. I had secured my ticket and seat the night before. Two coaches stood before the door. There were a good many passengers, and I supposed that both of them were bound for the same destination, nothing having been said to the contrary. Both vehicles rolled out together, and traveled the same road until about 8 o'clock when one turned off into another road seemingly a short cut, and I expected to see it come out ahead of us in the same road again. At intervals of about 15 miles riders of horses or mules were supplied. All the coaches, besides having a driver, are provided each with a lackey or runner. Ours was a dirty and ragged boy of 16 or 17, but a very Adonis in form and features, who would make as fine a picture as the famous Neapolitan boy now so widely known by cheap chromos of him weathered over the country. The poor boy dearly earned his salary of a few cents, for more than half the time he was running beside the coach, belaboring the sides of the lazy beasts to make them go at a reasonable speed. Now and then he would fill his pockets with stones, mount the coach and endeavor to do with these missiles what he would with the cudgel, though not all ways with success. At about 7 o'clock, at one halting place, we got some coffee and bread. At noon we reached the first village of respectable size called *Rincon de los Ramos*. All alighted and went, as I supposed, for dinner, and I sought the nearest place for some rice and fried eggs. I made all possible haste, but on regaining the street the stage had gone and I was left. The delay had not been as long as usual. I was somewhat troubled when I learned that I would have to wait two days before I could proceed on my journey, but a gentlemanly Mexican took me to his home and entertained me very handsomely, during my unwilling detention. He proved to be the son of a Mexican Senator, was intelligent and well educated. The house was well-stored with books and papers which served to beguile the hours which would otherwise have been exceedingly tedious. We telegraphed to Aguas Calientes to have my baggage cared for, and then I made the best of the situation. The country thereabouts gave evidence of fertility and the chief occupation of the villagers seemed that of cultivating the soil, though irrigation was dependent upon to a considerable extent for success.

The next day on the return of the stage, word was brought from the stage office that no baggage answering to the description of mine was found on the vehicle when it came in. Here was a new trouble. Either it had been stolen at the starting point, or on the way, or it had been placed upon the other coach and gone to San Luis Potosi in an entirely different direction. It was poor consolation to hear that such things frequently occurred and that the agent at Zacatecas was not as careful as he might be. Some Americans had lately come among the sleepy inhabitants of the town, for the purpose of surveying and grading a portion of the Mexican Central road. The contractor had his wife and grown up family of daughters with him, who were living in a style as nearly American as it was possible under the circumstances. They were living in a large house having its usual court in the centre, after the Spanish fashion, in which fig and other fruit trees were growing. The rooms to the number of 12 or 14 all opened upon this court, and for the whole the sum of about \$6 per month was paid as rent. Their parlor was a room about 16 by 30 feet, and as no well-regulated American family feels entirely happy without a carpeted parlor floor, theirs was covered with one of the most unique and cheapest carpets I had ever been privileged with seeing. It had been made to order, by native Indians, out of some sort of rush or palm leaf, and in one entire piece, and the whole cost was the sum of 50 cents! The carpet would last at least a year with constant use, but they expected to have a fresh one about once a month.

Los Ramos contains one very handsome church, and the people are devout. The place is infested with beggars—and such persistent ones as I saw nowhere else. The lame, the halt, the blind and the palsied besiege you at every turn, and the authorities take no steps to prevent it.

On the third day the stage rolled into town and I renewed my journey. At night fall we reached the city of Aguas Calientes, and there learned by telegraph that baggage answering to the description of mine was in San Luis Potosi, 300 miles away, and that it would be sent back to its starting point. Making known my plight to a railroad engineer he offered to look after the missing parcels and forward them to me as soon as in his possession. The nearest railroad station was 30 miles distant and the quickest way to get there was on horseback. The road had been graded to Aguas Calientes, but the iron had not been laid. This we found to be a bright, handsome city of 40,000 inhabitants and the capital of a small State of the same name. The name, Aguas Calientes, (hot waters) indicates what the locality is noted for. It contains a large number of hot springs around which elegant bathing establishments have been erected, and people from far and near resort to their healing and refreshing waters. The city is well built, and has an air of neatness and elegance far in advance of anything the traveler sees further north. It abounds in fine churches, market places and public squares, and the climate more nearly reminds one of the tropics. The hotels are good and in the future it will be a good hibernating point for people of the frozen North.

Before daylight the next morning the American engineer above mentioned sent me a horse, and I took the road out of the city in the direction of Encarnacion. The air was balmy and the landscape beautiful. A little after daybreak the road was full of pedestrians and equestrians, coming and going. Some were going to market laden with produce of different sorts, and whole families seemed to be moving, having all their household goods and gods upon their backs. Troops of solemn donkeys came along, each one mounted by a man or woman or children, and as many more were trudging along on foot awaiting their turn to ride. Mounted militia coming and going I met upon the way, and at one time I rode several miles in the company of some horsemen, who on turning to the right to leave me, warned me to be on the alert and careful about whom I got in company with for I might fall in with robbers. As the morning grew the sun waxed hotter and hotter, and never did a road seem so long. The distance increased every time I inquired, for the natives have a little idea of distance as animals have. I was told that I would reach the place at about 11 o'clock but it was 1 P. M. before I did so, and when I dismounted at the door of an American bridge builder, where I was told to leave my horse, I was quite as much dead as alive, and could hardly walk without support. I was heartily welcomed and given refreshment, and informed that a construction train had just left for Lagos—that it did not run regularly and that I probably would not be able to go for a number of days. Blankets spread upon the stone floor of the house was the best lodging that could be afforded, but it was better than in the open air.

Encarnacion is only a part of the name of this village of 14,000 souls, but the railroad company has curtailed wonderfully the names along the line of the road. The town is compactly built, and at sometime in the past it must have been a busy one, for the streets for the most part have been paved, though both streets and houses have a very dilapidated appearance. But vast churches and more churches everywhere, show how church-ridden the place has been in the years gone by, if not now. It has the customary plaza where the people congregate in the evening, to promenade, gossip and make love, to the sound of very good music furnished by a military band.

The second night of my stay the paymaster arrived from Aguas Calientes and took his lodgings with us. Something was said about the small-pox and of one invalid being convalescent and another getting along well. I picked up my ears at this, for I had noticed that some one was lying ill across the court, but had asked no questions. My host then said to me: "There is one of our men sick with small-pox in the house. Had I seen you before you entered yesterday, I would have told you of it, but as you were already in the house before I saw you, I thought I would not alarm you, for fear as much as to do with spreading the disease as anything." I felt that I was in for it, and would worry about it as little as possible, but I hoped I would not have to pass the third night there, and early the next morning the shrill whistle of an engine announced a construction train from Lagos, which would return in the afternoon. The further laying of the track had been arrested at this point for want of a bridge to span a very deep ravine. An iron bridge manufactured in England for that particular locality had been lost at sea, and while waiting for another, a wooden structure was being put up under all sorts of difficulties with a horde of inefficient Mexican help.

In the afternoon I boarded the train and at the end of about three hours drew up at a very pretty depot, in course of construction, just outside the limits of the city of Lagos—the whole name being San Juan de los Lagos. Here I resolved that I must wait for my baggage which I had every reason to expect in a day or two. The rainy season was near at hand. The skies had been threatening for several days and an occasional shower indicated that the long dry season was nearly over. In a day or two the floodgates of heaven were opened and the land was deluged. A small stream that runs close by the city began to rise and in a few days grew into a torrent of no mean proportions. During the larger part of the year it can be easily forded or crossed on stepping stones, but now ferry boats were suddenly called into requisition. Ropes were stretched from shore to shore and boats were carried across by the current in a manner familiar to the most of us in the North, who ever lived in the vicinity of rivers. A new industry thus sprang into existence in a few days, affording a copious income of copper coin to industrious ferrymen. But if the rain was a god send to the inhabitants at large it was disastrous to the newly built railroad. Bridges were washed away and trains dethroned, and the two days of my expected delay was drawn out into nearly as many weeks. By telegraph I heard that my baggage was at Encarnacion, only a few hours away, but all communication was cut off. The end of May was near and my railroad ticket would expire on the 31st, and so I was compelled to go without it.

Lagos is said to have a population of about 20,000. It lies in a fertile valley which can be cultivated without irrigation, but here as elsewhere their methods are of the crudest sort and the products far from what they should be as to quality and quantity. Mexican towns are difficult of description from their great sameness. One notes a little difference in the central portion, in the vicinity of the Universal plaza, and that is all. The outer portions of any town are almost the counterpart of any other. The river at Lagos affords something of the picturesque, and it is there that a good deal of swarming nakedness disports itself at all hours of the day. The city abounds in bath-houses, where for 6 cents a good swim can be enjoyed at any time. At one point on the river a wide, long and massive stone bridge showing much skill in its construction and built entirely of stone and mortar attracts the stranger's attention, and the water's edge warns you that you have at length entered the region of flowers. The suburbs afford a pleasing and interesting variety of vegetable productions, all new and strange to an American traveler. Fields inclosed with living green hedges or fences of the organ cactus growing from 20 to 30 feet in height were common. And speaking of cacti the variety is infinite in Mexico, and so common that you forget to mention them afterwards. Varieties that in diminutive size on the plains of the great west, here grow to gigantic proportions. The kind most familiar to northern people and known as the "prickly pear" here grows to mammoth size and bears a fruit called the *tuna*, of which the natives are very fond; and of this there are numerous varieties, and sizes, and flavor and color. The best variety has a blood-red pulp and is quite sweet, and all are full of seeds which the consumer swallows. Foreigners cannot eat them with impunity. I saw an Englishman on one occasion in great distress from a too liberal indulgence, and for a time it was a question whether he would survive the ordeal. He was taken to the river and given a thorough immersion; he was rolled, and kneaded and pounded, but copious doses of sweet oil alone saved him from his impending fate.

From Lagos to the city of Mexico the traveler enjoys a rapid succession of surprises. The journey is made in about 10 hours and over the most interesting portion of the country traversed by the Mexican Central. Your

Ideal of Mexico is more nearly realized as you move along over the well watered, fertile and picturesque region of the lower country. You pass by popular cities and villages on either hand, made prominent by towers, turrets and steeples of churches, but never near enough even to catch a glimpse of street life. Nearly all the depots of the Mexican Central are far to one side of the cities it passes, and the Mexican population will be much slower in building up around these depots than Americans would under similar circumstances. The towns all along the lower line of the road are noted for some kinds of manufactures. Leon is a city of 140,000 souls, and her industries are various. Guanajuato is a mining town and for situation is very much like Zacatecas. Queretaro is somewhat famous for her opal mines and for having been the last retreat of Maximilian, and the place of his execution. From here to the city of Mexico is a gradual climb, and when within about 30 miles of the capital you come to the wonderful drainage canal of Nochistongo—an artificial canyon almost rivaling many a natural one in Colorado. It serves the purpose of draining the valley of Mexico; was commenced by the Aztecs and finished by the Spaniards, and thousands upon thousands of Indians were employed in the work. The stupendous task of making so deep a cut by the crude methods then employed, can only be realized by viewing the result wrought out by several generations of people. The Mexican Central winds along the banks of this excavation and not long after passing it you enter the beautiful valley, which Bayard Taylor pronounced to be "one of the loveliest scenes in the civilized world." But this valley was once a lake and the Aztec city that Cortez knew was a Venice in the midst thereof, whose streets were traversed in canoes.

About half an hour before rolling into the city of Mexico the glistening snow-capped peaks of Popocatepetl and Ixtaccihuatl burst upon your vision, and you feel well repaid for all the deprivations and inconveniences you have suffered from the cold, heat, dust, drouth, hunger, dirt, and all the creeping things of the wilds you have passed through. But this is now no longer necessary. A Pullman car will tide you over the ills, and you may enjoy all the beauties of this newly opened and interesting country at your ease.

It was dusk when we reached our destination, and a motley crowd stood waiting at the depot's entrance. An American gentleman from St. Louis whom I had fallen in with on the train, entered one of the street cars with me, and hardly had we got seated, than clapping his hand to his vest pocket he exclaimed—"my watch is gone," and darted out. I had noticed his \$20 watch and heavy chain before reaching the city, but his pocket was picked passing through the crowd. I did not see him again until six weeks afterwards. He never recovered his property. Three days more of anxious waiting and my lost baggage made its appearance, and I don't think I ever appreciated a change of linen more in my life than I did then for I had been for over four mortal weeks without that blessed privilege. The straying of baggage on the stage coaches I found to be a no uncommon affair. I met one gentleman who had been for a longer time than I without his; he had traveled far and near in search of it, and at length had settled down to regard it as lost.

The realization of my dreams, then, was at length reached; I stood amid the scenes of the early Spanish conquerors, whose history made popular by our immortal Prescott, I had read with avidity in my boyhood. Let no one be disappointed in at least two things as I was; first let him not hope to rest his eye on tropical flora or verdure in the whole journey of 1,224 miles from El Paso to the city of Mexico, nor let his mouth water for expected tropical fruit growing by the wayside. For such things he must go either West or East, to the low lands. Second, let no one suppose that the city of to-day is surrounded by water. It was sometime before I found out whether there was any lake at all, but at length learned the way to reach lake Texcoco and others, not far from the city, through the canal of the Viga, in boats rowed by "boat-men" (not pale).

The population of the city of Mexico is variously estimated at from 250,000 to 300,000. The site, which is perfectly level ground, as before stated was once the bottom of a lake, and Chapultepec, Tacubaga, Perote, Vel Marques, Guadalupe and other elevated points in the vicinity were probably islands when Cortez first viewed the scene. The area of the city is not large, but it is closely built. The streets are all of good width some of them being 60 feet wide and having wide sidewalks. It is in regular squares and the buildings consist mostly of two, though sometimes of three or four stories. The streets are rectilinear and continuous, and yet it is with some difficulty that a stranger finds his way around for the reason that the streets do not retain the same name throughout their entire length, but take a new name every two or three squares and a new enumeration. The square in front of the cathedral is popularly called the Zocalo. It is a dense thicket of shrubbery and contains a growth of trees equal to forest production. This is a place of universal resort. Certain evenings in the week a fine band of music is furnished by the municipality which plays from a grand pavilion provided for the purpose, for the benefit of the public. The place is lighted up by electricity on such occasions, and looks more like a fairy scene than anything my imagination could ever devise. There are smaller squares than the Zocalo and one called the Alameda is very much larger, where music is also dispensed on Sundays and holidays. No government is more generous in furnishing music for the public than is Mexico. In the Zocalo a band is stationed in the ground pavilion at 9 A. M., which plays for three hours. At 2 P. M. another band repairs to the same place and plays until 5 or 6, and at 8 P. M. still another discourses music until 11 P. M. and better bands cannot be heard upon the continent than those of the city of Mexico.

Some one says that "Mexico is unquestionably the land of churches," and the capital is certainly the city of churches. Everywhere throughout the country handsome church-towers lend a charm to the landscape and the city of Mexico fairly bristles with them. It was once the home of nunneries and monasteries, but these buildings are now used for other purposes, as no such institutions can now exist there. Even the churches are used only on sufferance, the government granting or withholding the privilege at its pleasure. The most prominent building in the city is the cathedral to which free access can be had at any hour. It is conceded to be the largest ecclesiastical edifice in America, and being in the heart of the city is more easily visited by the sojourner than any other public place.

(To be continued.)

A "bottomless" chasm has been discovered in San Luis, Obispo County, Cal. An adventurous explorer who was lowered into it says that the sides are covered with cream-colored stalactites.

## Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

The Church of the New Dispensation in our city is an outgrowth from the Brooklyn Spiritual Fraternity, and the most cordial relations have always existed between the two organizations. For more efficient and practical work, we have consolidated the efforts and members of both organizations, under the ministrations of Mr. and Mrs. Lillie, who are concentrating their efforts to place a rational Spiritualism before the intelligent and thoughtful people of our city. The housewarming of "The Little Church Around the Corner," has come and gone, and as the people assemble in this quiet and cosy meeting place, they find a clean, well ventilated and cheery home, and they are content as they listen to the fervent inspirations that come through the organism of Mrs. Lillie. The music by Mr. Lillie and the choir, adds much to the attractiveness of the place.

At the evening meeting, Sunday, Oct. 26th, after a solemn invocation, followed by singing by the choir, the controlling intelligence took for a subject, "The Spirit-world," one that has often been treated on our platform but still ever new to many, and always interesting to souls that reach out towards the infinite.

The controlling spirit said that he would give, as well as he could in human language, an account of his entrance into the Spirit-world. He said that he had in earth life no clear conception of the home of the soul; had not even a belief in the continuity of life. He gave the locality of the first zone of the Spirit-world as blending with our atmosphere, and reaching out to the great Central Sun, or source of all life, which we call God. When he awoke to consciousness, the first form to greet him was his own mother, whom he had never seen in earth life, and who had come from higher realms than he had been able to reach at his birth into the Spirit-world, to aid, guide and help him in the new life. The speaker said that he caught the thought among some in the audience: "How could you know your mother whom you had never seen?" In reply to this the spirit explained at length the spiritual law by which identity and relationship are established and maintained. When he had received sufficient strength he was conducted by his angel mother to his future home, and his description of the supernatural grandeur of "one of the many mansions" in our Heavenly Father's Home, was well calculated to quicken in the souls of all present a desire for more knowledge and truer aspirations towards the beyond. The spirit also expatiated at length the law of attraction and repulsion, by which spirits are drawn back to their sorrowing friends of earth. In this he was led by a little child who had passed from his home here to the Spirit-world years before, and he illustrated how all must become receptive to spiritual truths as little children before they could progress in the spiritual kingdom. In a graphic manner he related how he met other spirits who had passed to the higher life years before.

The writer has heard the inspirations of Mrs. Lillie often in the past five years, but never has he seen her under more perfect control than on this occasion, nor when her whole audience listened with more intense interest. Mrs. Lillie, in her womanly emotions, is strongly sympathetic and magnetic, and she gives new strength and aspiration to all. Mr. and Mrs. Lillie go to Boston for November. Mrs. Emma Hardinge-Britten will occupy our platform until their return.

We held our first conference in the church, Sunday, Oct. 26th. The notices had been brief, and for a first meeting in a new place it was large, and many representative men and women identified with our work were present. The subject selected was: "Mediumship, the Corner-stone of our Faith." Deacon D. M. Cole gave the opening address, and said, he should take the negative; he argued that much that passed as spirit control was but the action of normal faculties, excited by some incentive that stimulated our spiritual organs into action. He cited a case where in one of Mrs. Hyzer's public addresses she had used similar words that he had written in an unpublished address. He also said that we did not need spiritual phenomena to prove immortality, and he argued that it was an inherent birthright.

Hon. A. H. Dailey said that in its narrow sense he might take the negative of the proposition, but in its broader and more comprehensive sense, he could agree to it. He proceeded at length to show the beneficent effects of an intercourse with, and revelations from, the Spirit-world. In answer to what Bro. Cole had said as to the similarity of thought between Mrs. Hyzer and the Deacon he thought that they were both *en rapport* with similar thoughts from spiritual sources, and he said that after his lecture was written in reply to Dr. Talmage, that Walter Howell, the English medium and lecturer, called upon him in his office, and was controlled by his Yorkshire guide, who claimed that he was with the speaker, and impressed him with some of the thoughts he had written, and Judge Dailey also stated that Mr. J. Clegg Wright had spoken thoughts similar to those he had penned in his lecture before it had been delivered—in an address hundreds of miles away, and he said that to him it proved the power of spirits to impress many with the same ideas, and often the precise language. Judge Dailey related an interesting fact in the mediumship of Dr. D. Hagaman, in his recent visit to our city, giving an account of a séance at his own home, where pellets and paper, with a crumb of pencil, had been placed in a box, which he closed, and the key-hole was filled. It was placed in the hands of the medium; others also holding it. A shawl was placed over it, and in a few minutes it was opened, and on the paper placed in the box was a communication signed with the three names that were on the pellets, and there was also a much larger piece of paper with a written communication; and this last piece was not in the box when it was locked. This manifestation of spirit power was in the presence of a number of careful observers, among whom were Col. John D. Graham, Wm. R. Rice, Dr. J. K. Bailey, Thomas S. Rice, Mr. Beard and some others. Judge Dailey closed with an eloquent peroration, which portrayed the benefits of Spiritualism to the sorrowing of earth. It was one of Judge Dailey's best impromptu addresses.

Mr. John Jeffries said that he had not had much experience with mediums, but he knew that we could have no phenomena except through medial power. Dr. J. M. Comings gave an interesting narration of facts with reference to his own medial powers, which he hoped to develop, so that he could see his friends who had passed to spirit life. He related how he had received a written communication on a handkerchief, with his grandfather's name. He had seen materialized hands, which he knew were genuine; he had also seen pretended full-form materializations, which he knew were fraudulent.

Mr. Pope of Chagrin Falls, Ohio, said he was not a public speaker, but he gave us one



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CHICAGO, ILL., Saturday, November 8, 1884.

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## That Hull—Brittan Message.

Our highly esteemed and harmony-loving Boston contemporary in an unguarded moment and contrary to its traditional policy once allowed a thought-breeder to appear in its usually placid columns. This untoward slip occurred in its issue of August 30th, in the shape of a communication from Mr. J. D. Hull, embodying a message to him purporting to come from Dr. S. B. Brittan. The source of the message was not questioned by the editor, who, however, took occasion to make statements as to the course of his paper which the record will not substantiate. As this spirit message has occasioned wide and opposing comment, the JOURNAL again republishes it with Mr. Hull's introduction, as follows:

Permit me to give you a communication which I have lately received from our earnest and faithful friend of old, Dr. S. B. Brittan. He writes me through an automatic medium of whose accuracy I have had years of proof, as follows:

"My friend—I am feeling most earnestly the heavy drag on our cause that comes from the trickery of many of our mediums, or their guides; on our cause—I might say our beloved cause—for the advancement of which the best years of my earthly life were given. The truthfulness of our mediums has always been an important factor in the progress of our principles; for what truth is there that will not surely be found in falsehood? But now, and in the future, as this Philosophy begins to fasten the attention of the more learned and scientific minds, it is of the utmost importance that no false should be presented as present. The mediums or their guides—the mediums on our side—will, too many of them, create phenomena when they think they have a market value. Just as soon as they see this cannot be had they will drop all deception, and consequently what powers they have will have increased strength. This end will not be reached until the more intelligent among the Spiritualists demand that there shall be no fraud, or suspicion of fraud, on the part of mediums."

I feel this with deep conviction, and trust I may make the impression on your mind that I desire.

Yours most fervently, S. B. BRITTAN."

## Mr. Hull continues:

On reading this I remarked in reply that I felt as he did about it, but my difficulty was to see how the evil could be effectively checked. I had thought of going to some mediums who seemed sometimes to be conscious of trickery, or allowed themselves to be deceived, and then to try and show them of what a monstrous wrong they were guilty. Dr. B. rejoined:

"The thing cannot be done in a quiet way. The inquiry is wide-spread, and must be attacked in a mainly, steadfast public way. No reasoning with a medium would be of use, when he or she found the dollars coming in just as fast. The stand that must be taken is this: What is without doubt genuine, shall be enjoyed and patronized, but any medium who is REASONABLY SUSPECTED OF FRAUD shall be left entirely alone by those in high positions until he is willing to come into truth."

Mr. Hull closes his communication as follows:

Especially would I call attention to Dr. Brittan's position as stated by himself: "What is without doubt genuine shall be enjoyed and patronized." Any medium who is reasonably suspected of fraud shall be left entirely alone." Are these positions sound, and is it of course the duty of all Spiritualists to take them?

By "reasonably suspected" the Doctor of course does not mean "convicted," nor even suspected to such a degree as to cause a general belief of their fraudulence. But only in those cases where there is justifiable suspicion of the suspicion, of course, not of the outside world, ignorant largely of the facts and principles of Spiritualism, but of intelligent and experienced students of the subject, who are also of candid disposition. Some definite ground on this matter of course must be taken, one that can be clearly stated and practically applied.

The Banner gave no intimation that it doubted the identity of the spirit; the JOURNAL accepted the message as bona fide; so did Mr. Kiddle in his criticisms thereon.

In certain questionable quarters, however, the stereotyped process of refuting the message by counter messages alleged to be from the same spirit was called into action. The Banner containing the message no doubt reached New York as early as August 29th: On Monday evening, Sept. 1st, in an alleged materializing séance at which a notorious character who once edited (?) and published an alleged Spiritualist sheet in Philadelphia seems to have been the dominating influence, Dr. Brittan, it is claimed, appeared. The "spirit" is alleged to have disclaimed the authorship of the message to Mr. Hull and

all connection with it. "General" R. lot furnished a glowing account of the matter to a perambulating paper just now lingering in Iowa, from which it is gathered that a warning telegram was sent the Banner, followed by an official document detailing the important victory won for truth at the aforesaid séance, with the aid of the materialized Dr. Brittan.

The Banner editor refrained from publishing New York news—whether he questioned its authenticity, and had a suspicion of the source from which it emanated may never be revealed. But eventually the pressure became too strong for the veteran editor and he was forced to attempt another placating exploit. This he did in his paper of October 25th, and with his accustomed editorial success. The length of the Banner editorial, three-fourths of a column, prevents its republication but divested of evasion, circumlocution, and verbosity it amounts to about this:

We have received messages "purporting to come from Prof. Brittan, which either in part disavow it (the message to Mr. Hull) sentiments, or express a wish to deny its authenticity altogether." Spirits are liable to get spleeny and have the dumps, and at such times mundane affairs look "dark and threatening." A spirit—even Dr. Brittan—don't at once become omniscient; and is quite likely to say things he is afterwards ashamed of and will want to qualify or repudiate. Should Dr. Brittan in one of his melancholy moods come in contact with Mr. Hull's medium he would be apt to say things "sweepingly"—"If indeed the expressions were given utterance to at all." (In that instance). He would take on the opinions of the medium and also those of the sitters present, and thus influenced, say things he would utterly disown when once free from the company.

Does not the Boston acrobat in his zeal to please both pit and dress circle, overdo the tumbling in this instance? Does he not in his blind frenzy use a two-edged sword which in its backward swing is more likely to cut off the heads of his friends, the camp followers, than to cripple those who desire to render the army more effective by eliminating elements of weakness? Let us see about it.

Dr. Brittan was an educated gentleman; a man of great intellectual pride, and with a keen relish for the society of his intellectual equals. His tastes when unrestricted always led him to avoid commonplace people. He was probably on intimate terms with Mr. Hull, whom he could respect for his attainments and character, and with whose views on important matters he largely agreed. What could be more natural than that Dr. Brittan should seize a favorable opportunity to communicate with his old friend, and finding the opportunity, should at once express his mind on a matter of great interest to both? The way for communication was secured through a medium in private life, a person of refinement and culture surrounded by the very best conditions, and free, so far as it is possible to conceive, of all bias that would unconsciously influence the automatic writing or the mind of Dr. Brittan. No personal interest in any way interfered to render the instrument other than entirely passive. If ever a message was written expressing the unmixt thought of the spirit, it would seem this one must have been; for it would be impossible to obtain a message under conditions entitling it to more credence as to the identity of the communicating spirit and the entire trustworthiness of the sentiments expressed. On the other hand none of these conditions prevailed at the alleged materialization séance in New York. Here the medium follows the vocation for pay, and is said to have grown comparatively wealthy since taking up the vocation. Wide-spread skepticism prevails as to the bona fide character of the manifestations at her séances. The atmosphere of the place would surely in every way be very distasteful to Dr. Brittan. In such a séance with Olivia F. Shepard and the relic of a defunct scurrilous sheet as prominent sitters, is it reasonable to suppose Dr. Brittan would have voluntarily made his appearance? But grant that he may have done so for powerful reasons and under stress; and let us now apply the Banner's logic. Here it is:

"To this difficulty on the part of the mental state of the communicating spirit (this refers to the "bad mood"—Ed. JOURNAL) must be added as a factor in the problem that also of the medium's mind (voluntary it may be) and also of the sitters present when the message is delivered. Any calculation which leaves these out will fall of a true solution."

Exactly so, Brother Colby! We are in harmony for once. Please make a note of it. But do not forget to apply your logic to the Brittan message and then, what is more important, inform your readers that judged thereby the message sent you by Mr. Hull is to be credited and the New York message rejected.

The British Cholera Commissioners, Drs. Klein and Gibbs, have made an exhaustive series of experiments at the birthplaces of cholera in India, and are now preparing a report to the Government of their discoveries and conclusions. They differ in almost every respect from Dr. Koch, the German expert, and it is believed that their report will not only prove of great value to the medical profession all over the world, but will also disprove Dr. Koch's microbe theory. Dr. Klein is the man who, to show his contempt for that theory, recently swallowed a number of the bacilli which Dr. Koch claims are the germs of the cholera, and without any noticeable result.

Mr. William Nicol delivered an excellent lecture at Martine's Hall last Sunday on "The Mission." The audience was deeply interested. His next lecture will be on "Prayer, Its Uses and Abuses." Mr. Nicol is deeply in earnest, and is competent to do a good work in behalf of Spiritualism.

## Promotion of Psychical Research.

On the first page will be found several letters selected for the representative character of the writers, and all approving of some systematic study of the phenomena claimed as of preterhuman origin by Spiritualists. While agreeing entirely with the spirit of our Boston correspondent, Mr. J. D. Hull, we think his letter traverses ground beyond the scope of our editorial upon which it is based; and with the casual reader is likely to create impressions not calculated to advance the interests of psychical research. It is possible that in the preliminary remarks showing some of our reasons for desiring a School of Psychical Research, we may have trenched upon grounds provocative of the trend taken by Mr. Hull. But no two persons reach a common point by exactly the same road; and the prime, in fact the only, purpose at present is to unite all who desire to aid in the inauguration of a movement for the scientific investigation and careful study of Psychological matters. In the very nature of things "unhappy division," as Mr. Hull terms it, must exist among Spiritualists so long as the present ignorance concerning the very foundations of their faith continues.

Truth on certain subjects, says John Stuart Mill, "is militant and can only establish itself by means of conflict." Especially is this the case in Spiritualism, where there is so much that is marvellous and absolutely true in the way of phenomena, and yet where there is also much to foster credulity and extravagance, to lead to fantasies and illusions, and to beguile into paths of error the over-sanguine and the unwary. Only from the collision of minds can truth be evolved. Perfect harmony means in our finite state perfect apathy. Yet, while advocating fearless discussion, we agree with the essence of Mr. Hull's conception, that there must be the broadest liberty of thought and the most prompt and genial charity.

"There is such a thing," says Mr. Hull, "as calm and fair discussion." Nothing is truer; but our correspondent will yet learn that this desirable thing cannot be had in some quarters, and he need not go outside the Spiritualist ranks to find where. Our good brother need have no fear of "undue or oligarchic influence." Unwarranted assumptions of authority are contrary to the genius of the age; their possibility daily grows less. The present spiritualistic chaos making directly toward anarchy within, the kingdom of Truth, is infinitely more to be feared than the very remote danger of accretion of power in the hands of would-be "leaders." We favor one efficient Society, amply equipped and provided with funds, to an indefinite number of weaklings, yet we have no objection to any number of local Research Societies; the more the better, provided in each instance the work is prosecuted in the true scientific spirit. Mr. Hull well says, Boston should have such a Society "of magnificent proportions." Science, of London, publishes that a Research Society is now in process of formation in Cambridge and Boston, and its promoters are in correspondence with the London Society. In this connection we call attention to the rude, unscientific, unfair spirit in which Professors Pierce, Agassiz and Horsford of Harvard University, approached the subject in 1857, a truthful, historical account of which may be found in "History of Modern American Spiritualism," by Emma Hardinge, pp. 185-94. Before Spiritualists, or even the general public, will have any respect for a Society having its inception at Cambridge, there must be proof positive that the old spirit of 1857 does not survive; and that the a priori method will not obtain. It should not be forgotten in this connection that Prof. John Fiske is a power at Cambridge, and that it is not at all improbable that his influence may be potent in the proposed Society. Prof. Fiske has already placed himself on record in such a way as to render it impossible to inspire the public with the least confidence in his fairness. In a little volume wherein he has gathered some of his stray essays—"Darwinism and Other Essays," by John Fiske, Boston, Houghton, Mifflin & Co., 1884—he publishes his eulogy of Dr. W. A. Hammond's book, "Spiritualism and Allied Causes and Conditions of Nervous Derangement," New York, G. B. Putnam, 1876, and takes the opportunity therein to sneer at Spiritualism, showing his utter contempt for it. He talks of D. D. Home as though he were a scoundrel and common trickster, and assumes that it goes without saying that all Hammond affirms is true and needs no corroboration.

Fair-minded non-Spiritualists cannot fail to see Fiske's intemperate and unscientific spirit. His animus is especially distasteful to one who as a Union soldier in the late rebellion, risked his health and life for his country, and who vividly recollects that this same Dr. Hammond was, as Surgeon-General, accused of a heinous offense, convicted and cashiered; that later on after tremendous efforts to secure a rehearing, one was had and the Court of Inquiry refused to recommend any change in the sentence. That persistent efforts, where wire pulling and political gerrymandering are legitimate inferences, finally secured a coat of varnish for the man, does not change the verdict of the grand army whose health he imperiled, nor raise him in the confidence of the millions in whose veins runs the blood of these soldiers. And this is the witness against Spiritualism whom Prof. Fiske endorses while at the same time villifying D. D. Home, a man who is honored and loved by millions of people, is on terms of intimate friendship with scholars and a welcome guest in the homes of many a prince and potentate. We were once a soldier, and we also claim an intimate

knowledge of D. D. Home; hence when Prof. Fiske assumes to disparage the bona fide character of certain phenomena by citing Hammond as proof, by calling Home a trickster, and furthermore virtually says he would not trust his own senses, we do not feel that the public should respect any work in the line of psychical investigation to which he is a party.

Our comments in connection with the proposed society of Cambridge and Boston are in no inimical spirit to the society *per se*, but only offered to show Mr. Hull and others one of the possible and probable difficulties in the way of local societies, which would not prevail in such a one as we advocate.

When Dr. Thomas says he will "look with favor upon any careful and well considered effort" he but voices the feelings of millions. Rev. Mr. Thayer puts it tersely and correctly when he says, "Betwixt religious bigots and scientific bigots the facts seem thus far to have had no adequate hearing."

Our talented correspondent Mr. Holland, takes too narrow a view if he imagines the subject can be handled by medical experts alone. A very casual glance at the phenomena will show him that the subject is entirely too big for any one class of experts. We hope he will again read our suggestions as to the requisites necessary for the corps of experimenters. It may also be asserted with truth that many Spiritualists can be found who are experts in so far as separating the genuine from the spurious, and can detect the difference more readily and with greater accuracy than those unfamiliar with the study, however well qualified they may be in other directions. The cordial co-operation of Mr. Underwood and the class for whom he stands bespeaks the active aid and sympathy in the work of a most desirable body of intelligent, critical, yet fair minded men and women. Let the movement go forward to success. Let Spiritualists take the initiative, and let them do it in such a spirit as shall not disappoint the public, whose representatives are given a hearing on another page.

## Miraculous Cures—Orthodox Views.

The Liverpool Times quotes detailed accounts of miraculous cures effected during the recent great French pilgrimage to the shrine of Our Lady of Lourdes. The names and addresses of those benefited are given together with the most authentic particulars of their maladies. A very remarkable instance is that of a young girl named Josephine Blays, of the town of Luche, canton of St. Veran, Deux Seves, who became entirely dumb some two years ago from an affection of the nerves. From the month of May, 1882, she was unable to articulate a single word, and her lips had acquired an appearance of utter immobility. She was taken to Lourdes, and was bathed several times in the waters, but apparently without effect until Sunday, the 7th ult. On that day she was again taken to the waters, and, after drinking, she was asked to repeat the "Hail Mary." After repeated efforts her lips moved, and she articulated distinctly several words.

In reference to cures of various kinds—faith, prayer and miraculous cures—the Christian Advocate says that "after all that has been said, it is sure that any have been healed in a supernatural manner? Medical and general literature furnish large numbers of instances of the effects of imagination and excitement. These are so well known that quotations are unnecessary. Persons have been given water and bread pellets instead of drugs, and it being told them that certain effects would follow, they felt exactly the symptoms described. Imagination has made people well and sick. Once, indeed, it is said a body of surgeons, being allowed to take a condemned criminal, actually killed him by imagination. Many will recall the incident of a few years ago, when Pius IX., imitating his predecessor (?) Peter, told a crippled beggar to "rise up and walk." The beggar flung away his crutches and walked down the street, only to fall helplessly after a few rods of advance. Just so, many of those professing cures at Old Orchard have suffered relapses. If any one asserts that the permanent cures are the result of stronger imaginations than the relapsing ones possessed, how is he to be answered? Or some one may assert that those who professed permanent cures were impostors—never sick at all. Such things have often been known."

A city correspondent writes as follows: "The well known medium for physical manifestation, Mrs. Ada Knapp, formerly Miss Ada Turk, gave Mr. William Nicol a very pleasant reception at her residence, 696 West Madison street, last Wednesday evening. About thirty friends were invited, among whom were a number of mediums: Mrs. Trudell, Mrs. S. F. DeWolf, Mrs. Dr. Fullerton, and Mrs. Anderson. The addresses and poems by the mediums under control, and the good music, made the occasion very enjoyable. Mr. Nicol, responded in a very able manner. This was his first reception by the Spiritualists of Chicago, which will be long remembered by him as one of the pleasantest evenings of his life. Mr. Nicol has given fourteen lectures before the Peoples' Society of Spiritualists without pay."

Queen Margherita of Italy is making an effort to revive the making of Venetian point lace. She has established a school, from which the graduates go out to teach to others the mysteries of the craft. Already there are 4,000 pupils, all at work, and thirty-four varieties of point are turned out. Only by the color, it is said, may the new product be distinguished from the antique lace.

## GENERAL NOTES.

Mr. William Nicol will conduct the People's Spiritualist meeting in Martine's Hall, 55 Ada St., next Sunday at 2:30 P. M. Seats free.

Geo. H. Brooks has lately been lecturing at Miltonville, Pleasant Valley, Delphos, Beloit, Palmer, Hoddum, and other places in Kansas.

Mrs. Sarah Graves is slowly gaining in health; we are glad to hear, and has been able to speak at Rockford and Pierson, Mich.

On the 8th page, General Estabrook tells his experience with the medium Mrs. Burns. The General is an investigator of many years standing.

The Theosophist for October is at hand and contains the usual interesting matter upon various subjects. Price single copy 50 cents. Also copies of the Supplement for October, price, 25 cents. For sale at this office.

We have received the first number of The Correspondence University Journal, published at 162 LaSalle street, Chicago. Its aim seems to be a laudable one, and we hope it will meet with abundant success. Subscription price \$2 per year; to clubs of five, \$1.

Crime seems to be decreasing in Great Britain. The number of offenders committed for trial and convicted, had between the years 1888 and 1883, decreased from 14,000 to 11,000; in Ireland from 2,500 to 1,900, and in Scotland from 2,400 to 1,700.

A deaf family in New Hampshire has been traced back to the fourteenth century in England, and in all that time has regularly shown a succession of deaf mutes. In Maine there is a family in which there are ninety-five deaf mutes, all of them connected by blood or marriage.

"Death in its Degradation and Dignity" is the title of a very able and timely contribution from Prof. Wilder, to be found in another column. We hope every subscriber who does not file his JOURNAL, will mark Dr. Wilder's article and place it in the hands of some orthodox Christian friend. The JOURNAL has a profound respect for religion and the tenderest regard for differences in religious views; but it has only contempt and pity for such mean, distorted conceptions as are put forth by men like McLeod, Talmage and others of the same stripe.

Prussia has 2,322 young men studying theology, and all but 414 of these are students in the Prussian universities. About 450 candidates enter the ministry each year, a number not equal to the demand. The eleven provinces require an annual supply of 400, while the asylums and schools call for 100 more. Greifswald, which in 1876 had but 30 students, has now 202, presenting a larger increase than has been gained by any of the theological faculties. According to existing regulations, all theological students must spend three semesters, or half-years, at Prussian schools. The remainder of the course may be taken at any other German university.

One night last week the house of Professor Phelps of Andover, Mass., was broken into and the safe unlocked. The thieves looked about \$35,000 worth of securities and then left. All but \$8,000 worth of the securities, which consisted of U. S. bonds, City of Providence bonds, Chicago, Burlington and Quincy railroad bonds, and some mortgages, were found in the bushes near the house, where the thieves threw them. Of the securities taken, about \$5,000 were in United States bonds, of which about \$2,500 were registered. Professor Phelps said he was thinking of removing most of the securities to vaults in Boston, but had neglected to do so. The safe was uninjured, it having been unlocked with a key which the burglars had with them.

Mrs. R. C. Simpson, of 45 North Sheldon street tells us of a striking instance of healing in her own case. Mrs. S. has been for many years subject to attacks of quinsy, which no medication could arrest or even alleviate to any great degree. Last week she had been suffering for three days with the disease and was constantly growing worse when Mr. F. M. Penneck, secretary of the American Spiritualist Association, called at her residence for a séance. Mrs. Simpson acceded to his request though able to articulate only with difficulty. In the midst of the séance "Ski," the Indian control, asserted that the sifter had healing power; and after some conversation Mr. Penneck, as an experiment took Mrs. Simpson's hands in his for a few minutes. Mrs. S. felt a series of shocks proceeding from Mr. P.'s right hand. Neither the operator nor patient anticipated any marked results; great therefore was Mrs. Simpson's surprise and pleasure to find within ten minutes after Mr. P. had departed, that she was entirely well. Nearly a week has since elapsed with no return of the disease. This result is very gratifying also to Mrs. Simpson's host of patrons, and those seeking knowledge of the phenomena, as there are few mediums who succeed so uniformly in giving satisfaction.

Dr. W. H. Stennett, who has for many years ably presided over the passenger interests of the Chicago & North-Western Railway Company's vast network of roads has been promoted to the position of Assistant General Manager of the company. On Saturday, the 1st inst., he turned over his old office to Mr. R. S. Hair who will hereafter be General Passenger Agent. This is a suitable time to compliment Dr. Stennett on his uniform courtesy and fair dealing. In our long continued business relations with the Doctor we have learned to esteem him most warmly both as a personal friend and business acquaintance. We congratulate him on the deserved preferment. Mr. Hair has been the popular and efficient General Travelling Agent of the Company, and assumes his present position well equipped for the work and with the best wishes of all who do business with his department.







## Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

### In Memoriam.

F. Mrs. Anne Morse Lawton passed to spirit-life, at Milwaukee, Wis., Oct. 18, 1884.

Beautiful buds and beautiful flowers,  
Childhood's fair dreams, youth's fanciful hours,  
Beautiful hopes, so near at hand  
Whose brilliant rays would flood the land,  
Talent and love, with freedom's shout,  
But only free in realms of thought!

Chains that bind the spirit here,  
Mantle of care that dark appear,  
Shadows gray on every side,  
Only one star step by step;  
Bright through the mist of coming years,  
Shone smiling hope which quelled her fears.

Bright the morn of heavenly day,  
Shadows and mists have rolled away;  
Hope's bright star, that priceless gem,  
Sparkles with her radiant beam;  
Clear are the paths that lead to light,  
Pure are her robes of spotless white.

Silent now to mortal strife,  
Safe in the home of endless life,  
Free at last from vexing cares,  
Free from earth's painful toils,  
Sweet angel death, who once you wait,  
But bore her through the pearly gate.

Friends that linger here below,  
Patient be, though the years move slow;  
Ceaseless time will wind at last  
All your life's warp within the past;  
Sweet angel death, who once you wait,  
You'll meet her on the other side.

Dust to dust, the mortal part;  
Silent at last that beating heart,  
Beautiful still the senseless clay,  
That loving friends have laid away.  
Sweet angel death, who once you wait,  
Over our Anne's silent tomb.

HATTIE J. RAY.

For the Religio-Philosophical Journal.

### Our Baby.

BY JULIA E. BURNS.

He came and he lay on my bosom,  
That life of my being a part,  
Such a wonderful image of beauty  
That throbbled into life 'neath my heart.

But he died, and I lingered in sorrow,  
And my tears on his grave freely fell,  
When, voice whispered soft through the darkness,  
"With your babe all is well, all is well!"

I gathered sweet flowers of the valley,  
And with rich gems the conservator gave,  
I took them with tender devotion,  
And scattered them over his grave.

But that voice said, "Not here your darling,  
He has gone with the angels to dwell;  
And again was the lesson repeated:  
"With your babe all is well, all is well!"

182 De Kalb St., Chicago.

For the Religio-Philosophical Journal.

### The Gospel of True Manhood.

BY CHARLES DAWBARN.

No. 7.

The idea that the human soul was created by divine fiat was born naturally out of the surroundings in which primitive man found himself. Nature's powers were everywhere his master, so he felt himself in presence of a deity who was often angry. He could not conceive of a deity as other than a big man protecting his friends and ignoring his enemies; or if he did actually make his deity a man he yet endowed him with all that he himself admired in man. Do not wonder at this, for remember it is only yesterday that the genius of a Darwin, a Haeckel, a Spencer discovered and unfolded the law that creates existing forms by the slow process of evolution. Think of the long ages that were passed through before the human brain could become capable of such a conception, and yet a longer time was required, to develop the power to gather facts and at last demonstrate the truth to the scientific mind. It is yet but a very short time since Copernicus, by theory proved the absurdity of the old teachings that the world had four corners, and had a sun, moon and stars moving for its special benefit; and yet more recently that Newton taught us the law of gravitation, that chains us to the giant sun.

When Priestly discovered oxygen, it was the key to the mysterious fact that everything we see and touch is just solidified gas. When Prof. Crookes, the Spiritist, demonstrated the motive force of light, it became a proof of the already suspected fact of the correlation and conservation of nature's forces. In other words, that light, heat, magnetism, and every other force in existence, is but a manifestation of one great universal power, which man can control and utilize, though he can neither create nor destroy it; and thus nature's forces of every description stand as haughty masters to man's ignorance, but as humble servants to his knowledge. Step by step manhood loomed up larger and grander, whilst the old feared and dreaded deity has been gradually relegated to more distant regions. Humanity is ever loth to claim its sovereignty and wear its crown.

Man stands as an immortal soul, now for a brief space on earth, and associated with matter and law. The powerful divinity which he represents the highest conception of a mighty Supreme. But just as in the family circle, there can be neither harmony nor order without a loving father, an affectionate mother, and happy children, so does the gospel of true manhood demand that the immortal soul shall be in full harmony with matter and law.

Thus we come back to our previous assertion that man unborn can be either in harmony or at discord with his surroundings; and that it requires no divine Creator to space and rule off his life future; but that directly from manhood, present and past, comes that life history which the ignorant even yet ascribe to predestination. We have already noted the special effect upon human life of the actions, desires and emotions of both father and mother of the unborn babe; but we are not yet alluded to the laws of the spirit that are beyond direct parental control, though they point to the fact, that just as the distant past may shadow or brighten your life and mine, so our conduct of to-day is helping to mould the characters of those who will come long after us. So we will now try to point out some of these more remote influences which can hardly be said to come under the direct laws of heredity.

It has long been known to the world that the father impresses the history of himself and his ancestors more or less clearly upon his child; but it has not been generally known that he can also give the impress of himself to children of whom he is not the father; yet that is to-day a clearly proved fact. It is but a generation ago that this fact came into startling prominence. English gentlemen who were successful breeders of racing horses, received a male Quagga as a present from a friend in Africa. The Quagga is an animal similar to the Zebra, and I believe even more untamable. By some great carelessness this Quagga became the father of a colt by a very fine blooded mare. The Quagga was at once presented to the Zoological gardens of London, which were some 200 miles away. The fact was that this was the first time that the future colts of that mare were all marked with Quagga characteristics. Here was a stupendous fact for the breeder of animals, though probably it was not at once perceived that as a fact it was equally applicable to mankind.

After a time a case occurred in Scotland that emphasized the law as belonging to all life, and not merely to the lower grade of animals. A woman in Glasgow, Scotland, married a colored man from America. After the death of her husband a child was born, who, of course, was a mulatto. Soon after she became the wife of a Scotch mechanic, and the mother of several children, all of whom exhibited more or less of the colored blood of her first husband; thus clearly establishing the fact that a man can impress his nature upon children of whom he is not the father. In our next we will try and show why this must be so.

## Answers Given to E. W. Wallis's Questions by the Guides of W. J. Colville.

1.—How far are the utterances of the medium to be regarded as pure? Do you supply the words, or only inspire the ideas?

1.—In the case of the instrument we employ, we give you to understand that the utterances are ours unqualifiedly. Not only are the thoughts ours, but the words are also. If you have had the opportunity of listening to a number of our discourses, you may have observed that not only do the ideas vary, but the phraseology varies also. It is not only different when different spirits take control. From infancy we have operated on the brain of our instrument, rendering it so susceptible to our control that we can almost at any time express ourselves in our way through his lips. Sometimes he is fully conscious of all that transpires when under our influence; at other times he is semi-conscious, and there are occasions when he is entirely oblivious to all that is being said through his lips. It is the usual custom of the controlling spirit to take full possession, both of the brain and body of the medium, not forcibly, but with his full consent and at his invitation. He invites us to use his organism for the accomplishment of our work, he being in every sense a willing instrument. He hands, being confident in our superior knowledge in this respect, therefore, he does not strive to limit us in our speech. But though we have no opposition to contend against from him while possessing his organism, we are conscious of the sympathy, indifference or antagonism of our audience, and, therefore, when conditions are favorable, the minds of listeners being receptive, we find it much easier and pleasanter to speak than when we have to rebut antagonistic waves of thought, or speak to listless auditors. However, we are usually able, without much difficulty, to overcome mental antagonism sufficiently to prevent its modifying our utterances in the sense of coloring them with ideas foreign to our own. Our instrument would be psychologized at times by persons in the flesh, were it not for our having the greater hold over him, and being able to thwart antagonistic wills. At times it appears that in normal conversation the medium speaks much as we do through him, this circumstance must be attributed to either of the following causes: he is really at such times receiving ideas and language from us or our ideas and phrases have to a certain extent become his own, he having accepted them from us and intelligently endorsed them. The regular band of twelve guides have appointed one of their number as their mouthpiece, and on ordinary occasions he is the spokesman expressing the thought of the band in his own words. But while frequently different spirits included in the band take control directly, and sometimes other spirits are invited to do so by the regular guides. On all occasions the spirit directly controlling uses his own language. When a spirit wishes to express thought, and is not able to take direct control, one of the regular guides acts as spokesman or interpreter. On such occasions the words that are the spirit who transmits it, the words those of the interpreter.

2.—Do you take complete control of the organism, or simply stimulate and inspire the thought faculties?

2.—Usually we positively take control of the organism. We are, while we are speaking, practically embodied. Whenever the medium is speaking, he often is absent from his body during entrancement, the controlling spirit has actual possession of the medium's body, and uses it as though it were his own. In private conversation, when matters are entered into with which the medium in his normal condition does not feel competent to deal, and upon which he desires assistance from his guides, one or other of them will assist him without taking actual possession of his brain or body, by impressing him with ideas and by stimulating his mind and memory.

3.—Do the conditions of the medium, or the surrounding influences, affect you? If so, how?

3.—In the answer to the first question we have said the surroundings of the medium necessarily affect us to some extent, as when we take full control of him we can realize through his senses what he would realize through them were he in his normal state. If he is ill or very tired, or fatigued, or greatly annoyed or excited, we are in the position of musicians who have to play upon a repaired instrument, or one that is somewhat out of tune. We can, generally, so far overcome these disturbing elements sufficiently to express ourselves with tolerable clearness on all occasions, but when conditions are very unfavorable, we have to make a much greater effort to speak than usual, and if such strenuous efforts had to be made very constantly, they would overtax the medium both mentally and physically.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

4.—The spirit who is now addressing you speaks both for himself, and as the spokesman for the entire band of twelve guides; but very often when a spirit has experiences peculiarly his own which he desires to relate, or wishes to express ideas which he himself holds without ascertaining whether they are identical with the opinions of other spirits, he speaks for himself alone, and usually then employs the singular pronoun. When the controlling spirit says "we," he means himself and the others with whom he is associated. When you hear the control saying "I," you must take the utterance as simply expressive of the experience or idea of the spirit who is then controlling. This distinction in the use of pronouns is generally adopted.

5.—Can you give expression to the facts and thoughts foreign to the medium?

5.—We do not refuse to make use of information from whatever source it may come, but we never give it forth as our own until we have verified it, or what we consider good reasons for indorsing it. As to "facts and thoughts foreign to the medium," we necessarily conceive of much benefit arising from inspiration, or any kind of spirit control, if nothing were ever given through a medium, a very small which he has acquired from others than his spirit guides. The imputation conveyed in this question is that either spirits know nothing and have to learn everything from us, or through a medium, or else that they are so paralyzed in their endeavor to put forth their own ideas and thoughts, that the medium is obliged to control, or arbitrarily limit them. There are many cases of peculiarly positive nature, and very unmistakable, but sufficiently so to be assisted in giving expression to ideas by spirits, who are assisted by spirit friends to classify, arrange, and give forth their own normal thoughts and ideas in their best form. But even in such cases, where mediumistic ability is not very great, ideas and thoughts often come into the minds of the one who claims them as his own, intuitively or inspirationally. A man's thought is lawfully your own when you have grasped and comprehended it, but in many instances the thoughts and ideas you suddenly conceive are, unknown to you, spiritual impressions.

6.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or are you helped or hampered by the influence of a positive person?

6.—We do make use of information in the mind of our medium, when it is in our opinion correct, but should he hold ideas foreign to our knowledge or conviction, he could not express them when under our control. We are accustomed to use apt and pithy illustrations which we could not easily improve upon, we should, no doubt, employ them. This would not be a species of mental piracy, for the reasons: 1st, knowledge is not the exclusive property of any person or set of persons. All general information, every one has a right to obtain and use if he takes the trouble to possess himself of it. With private matters we maintain a discreet reserve, never alluding to them publicly, and in no case, except when we allude to them in our judgment necessary for the avoidance of some trouble or mistake.

2nd.—Our medium places his brain and its contents at our disposal, therefore, we are acting quite honorably when we employ that which is freely loaned to us. There are no quibblings or misunderstandings on such matters between mediums and their guides, where mutual esteem and confidence prevail. As to picking the brains of persons present, those who are so conceived as to be able to do so, are always obliged to borrow the stock-in-trade, or else remain destitute of facts, seldom possess much which we should care enough about to take the trouble of "picking" it. There is, however, a phase of this subject which needs explanation, very often the guides of a speaker will know what is an audience, and will often allude to it, discourse upon it or answer it generally prefacing the remarks or quotations by such a remark as "Some persons think so and so." In these cases the guides usually endeavor to explain difficulties and correct what they deem errors in the thoughts of those who are before them. In the case of sensitive persons, more adapted for private or trance mediumship than lecturing, persons in the audience often control the session

on the platform for the time being, and in a few instances public speakers are psychologized themselves, and can draw to them such information as they desire from negative persons in the audience. Positive and negative are strictly relative terms. Every one is positive to some people and negative to others. As very positive, if extremely dogmatic and self-conceited, is an annoyance when a medium is very timid, or yielding to the influence of others in the flesh, if the spirits cannot obtain full control. In the case of our own medium, we occasionally have to rebut mental influences directed at him from persons present, but we have never yet found a person who could control him against our will. But it is not with persons who are merely undergoing mediumistic development. Sometimes a very positive person, setting his will resolutely against ours, stimulates us to an unusual effort to express our own ideas in opposition to his, with greater force than ordinary. Resistance to us is always met by us with resistance to our opponent; not in any hostile or needlessly controversial spirit, but in the interest of what we are truth, and our opponent see that he cannot overcome us. If a person holding views with which we sympathize, wishes them to be expressed for the good of the public, through our instrument, we are then quite ready to assist in giving them expression; but nothing is uttered through our medium while under our control against our own will.

7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?

7.—We have already told you that we are sometimes in mental sympathy with some of our auditors. Certain truths are self-evident, and if grasped at all must be expressed in our own way. Historical events, dates, &c., cannot be altered by opinion when they are simply referred to and not commented upon. When speakers, presumably under spirit control, give utterance directly to the thoughts of persons in the audience, they are themselves influenced by those persons, or their guides choose to give expression to thoughts floating in the mental atmosphere for reasons of their own. At a given time and place, while such a phenomenon is transpiring, it would be well to question the controlling spirit immediately the course is finished, or at the earliest opportunity, if questions are not in order then.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pickers?"

8.—You are not justified in thinking anything of the sort. A great deal of nonsense is often talked and written about plagiarism, and it would require years of study to explain fully the reasons for the involved phenomena vulgarly called plagiarism. It is clearly the duty of every speaker or writer to speak or write what he himself knows, or thinks to be a truth, and as no one can lay claim to being the author of knowledge, dishonesty can only be inferred from reasons of their own. As to mental pickers, ideas are kept back from cowardice or only on unworthy motives. But it is evident that mediums are far more likely to be culpable in this direction than spirits. Few persons care to deceive without a motive, and the motive which usually prompts to deceitfulness is a selfish one. Spirits have nothing to gain or lose by standing well or ill with an earthly public. As to mediums, they are more susceptible to human influences, and are more likely to be misled by the suggestions of others than spirits. They are more susceptible to human influences, and are more likely to be misled by the suggestions of others than spirits. They are more susceptible to human influences, and are more likely to be misled by the suggestions of others than spirits.

9.—Do you know anything of "a class of spirits who wander to their audiences, retaining to themselves truths which would not go down with their hearers?"

9.—There are mediums who desire their spirit guides to pander to audiences, and who by their own mental control, keep back from their audience all that is of a higher or more elevated nature, and only allow them to hear what they think will be popular. This is a very different thing from the force of strong mental desire (and desire is prayer), that the utterance may be acceptable to the hearers, may coincide sufficiently with their own views not to provoke their antagonism, at any rate. If the law of affinity prevails both on earth and in the realm of spirits, regulating and forming all mental impressions, what is more probable than that spirits holding specific ideas should be attracted to those persons on earth who share their opinions? It should never be forgotten that though in the universal heavens there is a universal religion, in those spheres which immediately overshadow the earth spirits entertain ideas, which they hold on earth to a considerable extent, especially if they were in any way biased and set. If there be any strong desire anywhere to hear certain opinions delivered and endorsed, it is in no sense necessary to summon evil-disposed spirits, or wilfully to hold back truth, unless your object is positively evil, and in such cases your own evil motives will attract undeveloped and earth-bound spirits, who may be in a sense properly called evil. However, the spirits who are for you, be in mind that all-wise spirits adapt their teachings to the needs of those who come to them for instruction. Different minds must be approached in different ways, and without pandering to error or cloaking your convictions. You can often gradually lead your scholars up to your plane of thought by commencing with them where they are, and taking them with you step by step.

10.—It makes not the slightest difference to trance mediumship, as a type of spirit control, whether the eyes of a medium are shut or open. The opening and shutting of eyes usually has reference to the medium's own mind, and not to the controlling spirit. If a medium is easily distracted, and is going on around him, if he is nervous, diffident, or not easy to entrance while his eyes are open, the spirits usually entrance him to overcome these obstacles. In the case of our own medium, and many others, it makes not the slightest difference to the quality of the communications whether the eyes are closed or open. Conceiving education we will merely observe that, as a natural and necessary aptitude for intellectual pursuits, and have the means of getting a good education placed before them, it is only right for them to avail themselves of such advantages. But there are many other means of education than those which are purely external. A medium who is thoroughly en rapport with his spirit guides, learns far more from them than from books of earthly teachers, as you often gain more from a high order of conversation than from reading or mechanical study. Mediums are naturally intuitive, and have often very large perceptive development as well. They become educated in ways impossible to those of smaller intuition. It is a great pity when mediums set too high a value on the opinions of a teacher, or on the value of their own, and do not do for them to put teachers and their own minds in the hands of the spirit guides, and let them be your advisers, or, deeming them incompetent to direct you, refuse to act under them.

11.—Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators of such utterances, or that the utterances delivered by mediums, in either mode, are the value of trance mediumship as an evidence of spirit identity?

11.—We would think you are justified in all cases in making intelligent observation. If you find originality, you may not have discovered it because you expected it. Listen attentively to all utterances claiming to be inspired, and judge of them by their intrinsic value. Every display of oratorical or other power is a phenomenon which may be examined, observed and weighed carefully. We know there is an immense amount of original information conveyed in trance utterances, and those who have been met by them, and who have what has been called "a good deal of sense," and who have done spiritual work accomplish spiritual results. It is not the object of the Spirit-world to give tests to skeptics and phenomena for the curious, to cavil over, as spiritual food to the spiritually hungry. If you will carefully

listen to spiritual teachings, and converse with those who have been benefited by them, you will soon learn how to detect the spiritual influence which is at work, unless you are not prepared to acknowledge inspiration at all. Some people are not, and therefore, they resort to all manner of devices and theories to account for spiritual manifestations, without ever getting to the bottom of the matter. Through one medium it frequently happens that in the course of a few months, speeches differing so widely from each other, and displaying such strong marks of distinctive identity, are delivered that no unprejudiced person can fail to discern the fact that different minds being at work; for they give conclusive intellectual proof of distinctive identity. But it requires impartial and careful listeners to detect all these changes. Many persons have detected them, and do detect them. Those who say they cannot, have either had a very limited experience in the matter, are subject to foregoing conclusions which forbid their carefully weighing evidence, or know so little of the resources and characteristics of strictly normal oratory that they are not in a position to judge the matter fairly. Public speeches, however, aim less at giving decisive tests of spirit identity than more private communications, as the former are intended specially to instruct the public in morals and philosophy, while the latter are of a more personal nature.

12.—Will you explain what you understand by Thought Reading, Trance, or Inspiration, and the difference between psychological states and spiritual mediumship?

12.—We know of no distinct difference between thought-reading, thought-transference, infusion; psychological states and spiritual mediumship; for the latter expresses the whole. Mesmerism is less than Spiritualism, but a part of it, thought-readers and psychologists are invariably mediums, and mediumship alone will explain the entire range of mental phenomena alluded to by the questions. A sensitive is a medium, and a medium is a sensitive. There are differences in degrees of sensitiveness, and some persons are far more sensitive than others, but not one can be so sensitive as to become the subject of another's will, without being mediumistic, and no one can successfully psychologize or entrance others, without being aided by a power superior to his own. Admittedly, mediums, though all mediums are not adepts. The thought reader, if he is thought by an effort of his own will, is in a sense a controlling spirit himself, while the one whose thoughts are read, even when he wishes to conceal them, is undoubtedly a person of extreme sensitiveness and highly mediumistic.

We have a lecture to deliver this evening, you will read at for not exteriorizing more fully into these questions to-night. We shall deal with them much more fully in a course of lectures we propose shortly to deliver. What we have said to-night, has, however, we hope defined clearly our general positions.

### Manifestations of Spirit Power.

To the Editor of the Religio-Philosophical Journal:

That there are more things in heaven and earth than are dreamed of, who, that is at all familiar with the facts and phenomena of Spiritualism can deny? I do not covet publicity, but I have long felt that an account of what is transpiring in my home through the agency of disembodied spirit intelligences should be written up for the perusal of the many readers of spiritualistic literature. These phenomena are of so marked and interesting a character, so closely allied to science and consequently to humanity, that I cannot feel justified in longer withholding the account from the reading public, many of whom are constantly seeking for accumulative evidence of the conscious and intelligent continuity of life, after what is termed death.

During my stay at Onset Bay camp meeting last summer, I received a written communication from Henry W. Longfellow, which I enclose herewith.

"A band of advanced spirit chemists are about to commence operations in your home, and ere long you may look for new and startling developments."

Grateful to the dear spirit for the communication, I read it without giving any particular thought to the prophecy it contained; but very soon after my return from Onset, it was brought forcibly to my mind. While quietly seated one day, I heard a spirit voice say:

"If you will procure some chalk crayons and leave them around, we will try some experiments."

I did as requested. In about an hour after the crayon was brought into the house and placed in one of my sleeping rooms, into which the noonday sun was shining brightly at the time, there was drawn upon the head of the bed, and on the wall, independent of the hand of any person in the room, and perfectly formed sun flower. The flower symbolized a beautiful Indian girl, who frequents my home, and coming as it did in the blazing sunlight, it seemed very significant. From that time, the manifestations began in earnest. Before three days had passed by, many names were written, and several other symbolical flowers and sketches drawn upon the head of the bed. They then resorted to pen and paper upon my walls to come upon the paper was that of Charles Sumner, the writing being a good facsimile of his handwriting when in earth-life. From time to time other names were placed upon the papers, which had placed upon the walls in several rooms until over one hundred and fifty names had been given me in this manner. Most of these names are the signatures of men and women, with whose writing people are generally familiar, and in nearly every case the spirit signature is a good, and in many cases, a perfect facsimile of their chirography when in the material conditions of life.

I also purchased in accordance with their request, a new autograph album. This album has upon nearly every page, a beautiful drawing, some of which are facsimiles of their handwriting, placed there when the book was made. Many of these authors have passed to spirit life. The next day after I had placed the book upon my table, I heard a voice say, "Look in your album." I did so, and to my surprise and joy, I found there the name of William Cullen Bryant. I have since been the happy recipient of the following autographs written in the album: W. L. Garrison, John Milton, Henry W. Longfellow, E. S. Wheeler, Byron (twice written), Samuel Lover, Starr King, A. E. Burnside, William Shakespeare, Benj. Franklin, Charles Dickens, George Eliot, (twice written), R. W. Emerson (twice written), William Wordsworth, Daniel Webster, Elizabeth Barrett Browning, A. Pope, J. A. Garfield, A. Lincoln and William Lincoln.

These, with the signature of some of my immediate friends and relatives, constitute the names written in my album without the contact of physical hand. I know how improbable this will appear to the skeptical mind; but shall these facts be withheld because the "world-be-wise above what is written," cry "Impossible." I trust not. It is time for the sleepers (and there are many among the Spiritualists) to awake to a study of the laws which govern the domain of spirit life. What does the most advanced chemist on earth know of chemistry? Nothing—absolutely nothing—when compared to the knowledge possessed by disembodied scientists!

It has been my privilege to receive much instruction from the dear spirit bands who are operating in my home for the production of independent phenomena, all of which have occurred in the bright light. When the manifestations first began to occur, they told me that they had established a condition, here which would enable them to produce in the light, phenomena which had heretofore required the conditions of darkness; and that every manifestation which they should produce in my home from that time would be produced in the light. Such has been the case. I have had pen and ink carried from one place to another, names and messages written with them, and at one time, when the sun was shining brightly upon the table, Henry W. Longfellow, Edward Everett, Col. Ellsworth, and E. W. Emerson wrote their names with pen and ink, leaving two pens standing in the inkstand. It is not an unusual thing for my spirit daughter and others to write notes in so fine a hand as to be legible only by the use of the eye, but not to be legible by the eye. I have received an independent communication of nearly four closely written pages from H. W. Longfellow, containing much of great personal interest. This message was secreted in the standard of a large lamp, and the dear writer sent me to find it. All of the writing has been spontaneous, without solicitation on my part. I never knew when it was done, or where to look for it, until told by my spirit visitors. They have recently drawn (independently) two symbolical landscape pictures, nine by thirteen inches in size. These pictures are an interesting phenomenon for any one to look upon; but the promises and prophecies which they symbolize, are of peculiar interest and significance to me and hence they are doubly prized by me. I must not, however, stop to relate more than a few of the many interesting things which could fill many sheets with interesting accounts of the daily occurrences in our home. The promises is, that far greater manifestations will soon occur here, and after what has already transpired, I may well put confidence in the promise they have given me.

am not mingling much in the outside work of Spiritualism as my guides wish to keep all the forces concentrated for their use in the development of new phases, but my sympathies are with all progressive movements, whether known by the name of Spiritualism, or by any other. We want a philosophy broader than can be expressed by any name. Let us see to it, that as Spiritualists, we do not allow ourselves to become intolerant and bigoted. Let us not form ourselves into mutual admiration societies, and fold our arms in complacency, as though we had reached the ultimate of spiritual knowledge, but, grateful that the book of life lies open before us, let us daily turn a new page, that we may continually add something to our store of knowledge. More anon.

MRS. E. R. STILES.

146 Pleasant St., Worcester, Mass.

### Notes and Extracts on Miscellaneous Subjects.

Emperor William is the oldest monarch in Europe. Major Knox Holmes, seventy-seven years old, rode 115 miles on a tricycle in ten hours, the other day, in England.

Spain has a public debt about as large as that of the United States, without a tenth part of our wealth and resources.

Lieutenant Greeley proposes paying a visit to England as soon as his health is restored, to arrange for the simultaneous publication of his work there and in America of his work on Arctic exploration.

Alexander Graham Bell hopes to introduce generally into deaf and dumb institutions the entire substitution of articulate conversation for the present system of sign language.

General Grant, in writing his autobiography, says that the things he remembers most vividly are those of his early life, and that the Mexican war seems most distinct to him than the rebellion.

Dr. Prince, a colored "yarb" doctor of Warren County, Kentucky, is ninety-one years old, but a local paper says "he still swings his saddle-pockets over his shoulder and makes regular visits."

Dr. Evans, the celebrated American dentist, of Paris, says that crammed children are always destined to early toothlessness, and that the best thing to do with a teething child is to treat it like a young colt, and turn it out to grass.

A single plantation in California, devoted to the culture of peaches, contains over 1,700 acres of sandy land, which only a few years ago was considered worthless. The present income derived from it is said to be \$123,000 a year.

There is a cell in the Leadville Jail said to be haunted, and prisoners are put into it for special punishment. A superstitious woman was thus frightened nearly out of her wits, and has since suffered nervous prostration. She sues the jailer for damages.

Dr. Schweininger, of Munich, has discovered a new mode of reducing the bulk of the human frame. It is, never to eat and drink at the same time, but to let two hours intervene. He has, it is said, cured Prince Bismarck of a tendency to obesity in this way.

A talking walrus is one of the curiosities of a Philadelphia dime museum. It speaks a few words with great distinctness. Heretofore the power to articulate among beings other than human has been supposed to be confined to birds of the parrot family.

The National Law School at Washington, at the beginning of its fall term, refused to admit a colored student. He applied to the Columbian University, a Baptist institution, which admitted him, and since has taken in four other applicants of similar tint.

A Parisian experimenter has discovered that man is more sensitive to the effects of morphia than in any other animal. A dog can take five times as much of the drug and a monkey fifty times as much in proportion to their respective weights as a human being.

In Missouri there is a lake which is unique. It possesses a beach largely composed of lead sand. This has been produced by the gradual breaking down of a bank containing veins of galena. The water is said to be poisonous, and no fish are ever found near the beach.

Thomas A. Edison says he has given himself five years to discover the short cut by which electricity can be generated directly from coal without the use of the steam engine. He says: "The great secret of doing away with the intermediary furnaces, boilers, steam engines, and dynamos will be found—probably within ten years."

The black rat, so common in England many years ago, has been completely exterminated by the gray and dun species of later times. Specimens cannot be obtained by offering extravagant prices, and residents in old houses declare that they have never seen such a thing as a black rat, although they have heard traditions of their existence.

An inquisitive Englishman advertises in a London paper that he will pay liberally for information regarding "peculiar marriages—those between persons of different stations or races; second and third marriages; or those contracted very soon after the death of husband or wife; also of unhappy and uncongenial alliances, or those where the discrepancy of age is remarkable."

It is stated that Dr. Sir W. Gull recently received \$5,000 for two visits to Pau, and \$7,500 for going to Perthshire and remaining a week with a patient. But the highest record—made in 1768 by Dr. Dinwiddie—has yet to be beaten. For inoculating the Empress Catherine and her son at St. Petersburg he received \$60,000 in cash, a life pension of \$2,600, and the rank of Baron.

Chinese superstition is making itself ridiculous. Two or three soldiers who admitted that they were Christians were thrown into prison at Canton and stripped of their clothing on the charge that they had a dangerous kind of foreign medicine, which, if put upon the heavy guns, would cause the trunnions to fall off and render the guns useless.

La Canada is a Mexican village. Its stores bear such suggestive titles as "The Saloon of Mercy" and "The True Faith." Every pulque shop, where men and women get mildly exhilarated on the juice of the maguey distilled in divers forms, shows the image of some saint or virgin set up among the bottles. One is called "The pulqueria of the Mother of God," and scores are dedicated similarly.

The eight Arabs who landed in New York last March penniless, but laden with beads and crosses made from the wood from the Mount of Olives, are now about to return to their native land rich enough to buy camels and become merchants, a financial condition which they could never have hoped to attain at home. They intend to start an agency to send out shiploads of Arabs next spring.

The Oxford Press is about to effect a revolution in the Book of Common Prayer. It proposes to issue a Sunday Service Book of the Church of England, the object of which is not to change the services, or even syllable, of any of the services. It will add nothing, but perspicuity of form, it will subtract nothing but confusion of order; and further, it is anticipated "it will tend to popularize and utilize the Book of Common Prayer among the masses."

The old Schuyler mansion in Albany, now to be razed, was built in 1700 by the wife of General Philip Schuyler, and was a marvel of grandeur in its early days. Franklin, Lafayette, Aaron Burr, and Rochambeau were among its guests. Here Burgoyne was held a prisoner after his surrender at Saratoga, and in 1791 a desperate effort was made by Tories and Indians to capture General Schuyler. Gathering his family in an upper room he stood siege until relief came.

John Avis, jailer of Jefferson



The Sister.

She never knew that music soft and sweet—  
The pater of a little baby's feet;  
She never knew the world of joy and bliss  
That lingers in a husband's tender kiss;  
She never knew the heartache and the pain  
Of living, loving, and the joy of vain;  
She never knew the sorrow and the woe  
Of losing light from eyes whose radiant glow  
Was all her sun?  
She lived in vain you say?  
If, then, to live in vain is day by day  
To go among the lowly and the poor,  
A ray of sunshine to each darkened door;  
To soothe with gentle words and gentle touch  
Wretches who shined, and smile to suffer much;  
To be the link that joins a weary life  
To God; to be the comforter of strife;  
To be the cooling balm for every pain;  
Then that grand woman truly lives in vain!  
—Cuskey Cromwell in the Republican.

That Saddle.

Mr. W. M. Wimberly, in behalf of Dr. W. L. Jones, will return to the Hon. Jefferson Davis the saddle used by him while trying to escape through Georgia. When Mr. Davis was on his way from Washington County, and just before he was captured, he passed through Houston County. While watering his horse at a spring, thirteen miles from Macon, he saw a boy and asked him if he wanted a pretty saddle. His object was to turn over the saddle which he valued highly to some one who would let it fall into the hands of some Southern family who would take care of it, rather than let it be captured by the Federals. The boy replied that he would like to have it. Mr. Davis covered the saddle with a blanket, and gave it to the boy, who placed it in the hands of Mr. Adam Jones, who gave it to his brother, Dr. W. L. Jones, who has kept it ever since. Not long ago Mr. Davis wrote to Mr. Howell Cobb of Alabama about the saddle, detailing the circumstances of its loss. Mr. Cobb wrote to Capt. John C. Rutherford of Macon, who placed the matter in the hands of Mr. Wimberly. This gentleman discovered that the saddle was in the possession of Dr. Jones, and Tuesday next it will be shipped to Mr. Davis. It has been well kept, and as good today as when the President of the Confederacy looked upon it the last time that day in 1865.—Macon (Ga.) Telegraph and Messenger.

Suicides.

The suicide tables prepared by the insurance boards are quite complete for the current year. During the six months ending with August, 88 suicides occurred in the United States. The usual annual average is about 1,700, or about 32 per million of population. The youngest suicide was thirteen years of age and the eldest eighty-nine. Distributed by principal causes, 72 were traced to insanity, 54 to family troubles, 41 to sickness, 33 to business troubles, 20 to love troubles and 28 to dissipation. Distributed by conditions, 129 were husbands, 38 wives, 67 bachelors, 33 maidens, 2 widowers, 9 widows and 7 divorced persons. Distributed by means employed, 110 shot themselves, 76 swallowed poison, 61 hanged themselves, 35 cut their throats, 34 chose drowning and the remainder preferred other methods. Of the whole number, 254 were males and 99 females—about the usual ratio of three males to one female. Distributed by states, suicides were most numerous in Illinois, in New York next, in Indiana next and Ohio and Pennsylvania tie for fourth place with 28 each. Daylight was chosen by 269 and the night by 114.

Why the Southern Confederacy Failed.

From the account of "The Battle of Bull Run," by General Beauregard, the November Century, we quote the following: "We needed for President either a military man of a high order, or a politician of the first class (such as Howell Cobb) without military pretensions. The South did not fall crushed by the mere weight of the North; but it was nibbled away at all sides and ends because its executive head never gathered and wielded its great strength under the ready advantage that greatly reduced and neutralized its adversary's naked physical superiority. It is but another of the many proofs that timid direction may readily go with physical courage, and that the passive defensive policy may make a long agony, but can never win a war."

Come, Gentle Spring.

and bring malaria, dyspepsia, biliousness, torpidity of liver and a train of kindred maladies. Fortunately Kidney-Wort is at hand. It may be said of the nearest druggist and will purify the system, correct the stomach and bowels, stimulate the liver and kidneys to healthy action, remove all poisonous humors and make you feel like a new man. As a spring medicine, tonic and blood purifier it has no equal.

The Mosquitoes.

It is estimated by Prof. Gannymore that in the United States during one season 62,420 gallons of human blood are drawn by mosquitoes. In twenty years the grand total amounts to 1,248,400 gallons of human blood—nearly as much as was spilled during the War of the Rebellion. These facts are alarming. Just think, will you, that in 100 years 124,840,000 gallons of as good blood as this country has ever produced will have been spilled without a single point having been gained. It is well to talk about the navy, but something should be done to protect the American people against the stinging vampire of the night. The navy indeed? Why, the navy never sheds blood except when some barbed-iron, shambaling across the deck, sticks a splinter in his foot.—Arkansas Traveler.

Nightmare.

sick-headache, depression of spirits, and want of ambition are symptoms of a diseased liver. The lungs, stomach, and bowels are all in sympathy. Life is only a living death. Dr. Pierce's "Golden Medical Discovery" acts upon the torpid liver, and effectually removes all these difficulties and disorders. Nervous feelings, gloomy forebodings, and irritability of temper all disappear.

Telegraphing Signals.

The islands of Mauritius and Reunion, in the Indian Ocean, which are 115 miles apart, are to have telegraphic communication with each other by means of signals flashed from the mountain tops. The instrument adopted for the purpose is the heliograph, a small mirror which is used in trigonometrical surveying. The population of the two islands is 400,000, and, as Mauritius is about being connected by cable with all parts of Europe and Asia, the heliograph will include Reunion in the system. The ray telegraph, which has already been tested, will be useful in transmitting intelligence from one island to the other of the approach of cyclones, which are common and very destructive there.

Get the Best Dyes. The Diamond Dyes for family use have no equal. All popular colors easily dyed fast and beautiful. Only 10c a package at druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c stamp.

Mark Twain is on another bust. It is bronze this time, and the work of Mr. Karl Gerhardt of Elmira, N. Y. It is on exhibition at Hartford.

That wonderful catholicon known as Lydia E. Pinkham's Vegetable Compound has given the lady a world-wide reputation for doing good. It is a living spring of health and strength.

A New Haven man has a pet alligator which he has kept in captivity for fourteen months, and which has only gained one pound in that time.

STRUCTURE, N. Y., June 12, 1883.  
"I suffered with kidney disease and intense pain in back. One bottle relieved and six bottles of HUNT'S (Kidney and Liver) REMEDY completely cured me."—H. S. Procter, Furniture Dealer, 60 Salina St.

Old rats, it is said, lose their faculties and are led around by the younger ones.

Pure blood is absolutely necessary in order to enjoy perfect health. Hood's Sarsaparilla purifies the blood and strengthens the system.

A band of from 200 to 300 black or mountain buffalo were seen in the National Park a few days ago. They were watched by a game-keeper, so that hunters could not molest them.

# Facts and Reasons.

Effects Produced by AYER'S SARSAPARILLA and by Nothing Else so Perfectly.

It strengthens and invigorates sufferers from emaciation, languor, weakness, and mental depression.  
It has an almost magical effect in curing chronic and cutaneous disorders.  
It eradicates from the blood the taint of that terribly destructive disease, Hereditary Scrofula.

It expels from the system the baneful poison of Mercury, which is as serious as that of Scrofula.

It purifies and regenerates the life current polluted by the corruption of contagious disease.

It stimulates the secretory organs, effects the removal of all impurities from the blood and makes new, rich, and pure.  
It restores health to sufferers from thin blood and impaired vitality.

Advantages that AYER'S SARSAPARILLA Possesses over all Others.

It is composed of the most efficacious alterative, diuretic, and tonic drugs known in pharmacy, among which are the genuine Houdan's Sarsaparilla, Yellow Dock, Sillifolia, and the Lodes of 4'otashum and Iron.

It is a highly concentrated medicine, scientifically and honestly compounded so as to secure to it the highest degree of activity and perfect uniformity.

It has received the hearty endorsement of the leading men in the medical profession, who recognize it as a standard pharmaceutical preparation, and prescribe it in their practice.

It contains no poisonous minerals or other dangerous drugs, the use of which for temporary effect in the many crude and cheap mixtures sold as alteratives, produces effects on the system often worse than the diseases they are offered to cure.  
It costs no more than any other. But would still be the cheapest blood-purifying medicine in the world, even were its price three times greater, since it is the only one that does "real, lasting good."

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Can be taken at home. No case incurable when our quack is properly administered. Write for circulars, testimonials, etc.  
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For all of these Painful Complaints and Weaknesses so common to our best FEMALE POPULATION.

- IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION, FALLOPING AND DISPLACEMENT, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PARTICULARLY ADAPTED TO THE CHANGE OF LIFE.
- IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE TENDENCY TO CANCEROUS HUMORS THEREIN CHECKED VERY SPEEDILY BY ITS USE.
- IT REMOVES FAINTNESS, FLATULENCE, DESTROYS ALL CRAVING FOR STIMULANTS, AND RELIEVES WEAKNESS OF THE STOMACH. IT CURES BLOATING, HEADACHE, NERVOUS EXCITEMENT, GENERAL DEBILITY, DEPRESSION AND INDIGESTION.
- THAT FEELING OF BEATING DOWN, CACHING PAIN, WEIGHT AND BACKACHE, IS ALWAYS PERMANENTLY CURED BY ITS USE.
- IT WILL AT ALL TIMES AND UNDER ALL CIRCUMSTANCES ACT IN HARMONY WITH THE LAWS THAT GOVERN THE FEMALE SYSTEM.
- ITS PURPOSE IS SOLELY FOR THE LEGITIMATE HEALING OF DISEASE AND THE RELIEF OF PAIN, AND THAT IT DOES ALL IT CLAIMS TO DO, THOUSANDS OF LADIES CAN GLADLY TESTIFY.
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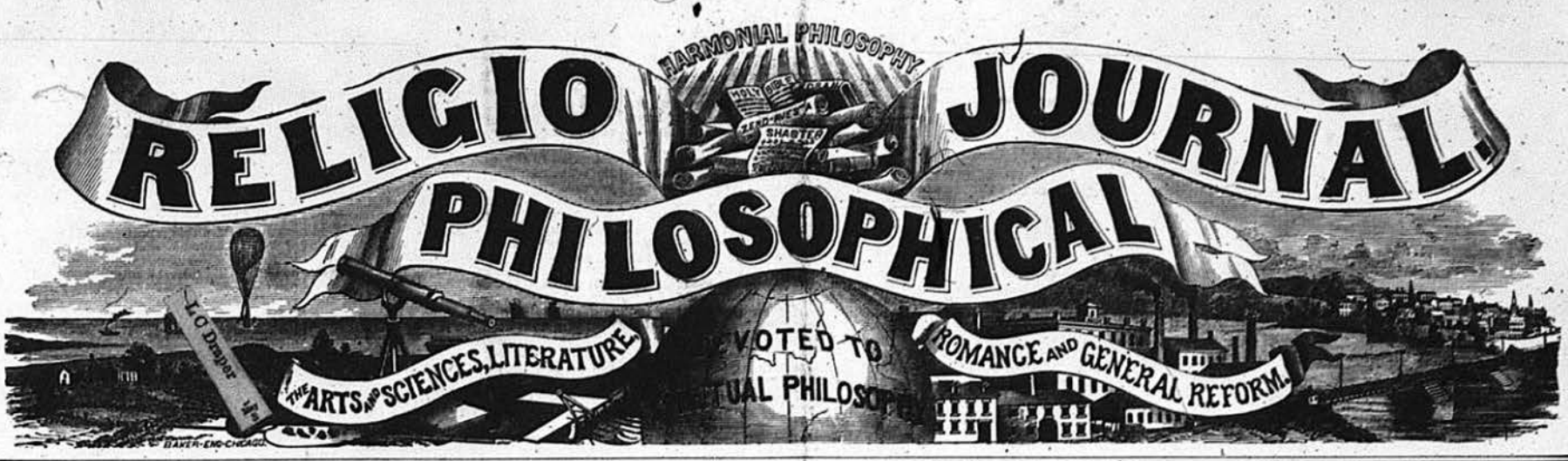
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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**A DISCOURSE.**  
By Mrs. Helen J. T. Brigham, Sept. 28th, 1884, at Republican Hall, New York.

(Reported by J. F. Snipes for the Religio-Philosophical Journal.)

**INVOCATION.**  
O thou who art the spirit of divine peace, thou whose love is like the light and life of the universe, we look to thee. Some of us are in the winter of desolation and bereavement; some in the midnight of human grief and care, and for some the grey mists have separated and the twilight lies about them, yet we blend our souls in one voice of prayer, climbing as the vines do, turning as the leaves toward the light. We look to thee, O Spirit of infinite wisdom, power and love, and we know that thou alone canst do us good. We do not come to thee in terror. We are not driven by some angry, dark superstition. We do not come to thee simply because some ceremony is expected of us and a part of it is prayer, but we come gratefully because we have the power to come; our gratitude springs up even in the very act of coming to thee; light lies about us, and love and peace enter into our hearts. Thou art a Spirit, and we as spirits turn to thee, and we receive our light from thee as the plants gather theirs from the shining central sun.

We thank thee that thou art loving, wise and precious in the least as thou art in the greatest; that there is nothing beyond or outside the Father of all, that lives. We thank thee for the exhibition of that Fatherhood and Motherhood blended in one; for the tender care that is bestowed upon the least of all things as well as upon the greatest; knowing this, we know that if thy children stray from thee, though it be pain that draws them back, they will return; though they fall they will rise again, and with the soft wings of the higher, inner strength they will find the light; and though they grieve and are desolate in spirit, thou dost not rear between mortals and thee any dividing wall, but through the windows of the castle they pass out into the spirit-land, and the door of their grief is open and they can return—not in the old garments they wore; these are too gross for them ever to assume them again, but spiritually, with all the old life and memory, intellect and affection, strong, quick and earnest, they do return to us again. O God of the living and not of the dead, we pray that our souls may understand this better and know that thou dost all things well. We pray thee that they may have power to give thee acceptable worship and bend our lives to holy purposes, in the spirit of harmony, the light of the eternal. Amen.

**THE LECTURE.**  
"Does the realization of happiness in spirit-life destroy our sympathy for the bereavements of our dearest friends on earth?"  
This is a request that we compare the joy of a spirit that is liberated, with the sorrow of those who remain on earth. Who can find the sphere in which to measure this feeling, this emotion of mortals and angels? That which you feel on earth is keen, intense and concentrated, and if it were continuous, life would become a dreary desert, the most desolate of all things; but there is a certain kindness which the Great Spirit shows in nature, which enables us to bear the burdens that are laid upon us. There is a limit to all human suffering—a physical and spiritual limit. A great grief, as it were right in the centre of your being, like some great pain or evil that befalls the body, finds this limit of endurance, and beyond that all is dulled and deadened, and there is a certain lethargy or

paralysis which ensues by the mercy of God and the laws of nature. When you realize that this is a truth, and when some great shock comes to you spiritually, and you find every thing looks strange to you, voices come to you with mournful tones, and the rays of light seem dull and dim, and every thing comes to you through a blank; it is because you have reached this limit, and understanding this, it brings to you this quiet, this lethargy; but before this evil is left behind you a little way and your spirit comes out of this paralysis and awakens from its dullness and its sleep, it seems to you there can be nothing in heaven that can equal the intensity of your sorrow and bereavement when your friends have left you through the gates of death, and you feel that by actual measurement or comparison, the joys of heaven cannot exceed this anguish. It is like comparing a drop of a narrow river with the great width of the vast sea. The liberty that comes to the awakened soul in the other life—boundless, growing, glorious, beautiful liberty! the delivered spirit can only appreciate or comprehend.

Do not imagine that when a spirit leaves the body, enters the Spirit-world and finds a great sorrow that flings back with its black tide upon you. It is less loving, unselfish, tender and thoughtful, or suddenly feels no longer the anguish of your lives, and cares no more for you, and in the joy of heaven sees not the tears of those who stand on this side of the river. Man would be more unselfish, more tenderly thoughtful than the angels of God, if this were so; but it is not true. If you could realize how your sorrow casts a shadow into the spirit land, if you could awaken into the brighter, clearer, deeper knowledge of the realities of life, then you would see that this mortal education is a double blessing, a blessing to you and to the dear ones who have gone before.

Think of the old orthodox idea of heaven; of its narrow, celestial, unclouded brightness, where the mother sees her only son writhing in the tortures of a lake of fire and brimstone, and yet her heart reaches not down toward her desolate, despairing child. Oh! what an idea that was! How we have abused our common human nature with things that have been grafted on the thoughts through fear, authority and the dark superstition that held past generations in chains.

Now we are told of "The sweet by and by"—told of it in the language of poetry, and there are many who believe that those who are left behind on the shores of earth are untouched by any breath of the greener, flowery, everlasting joys of the Summer-land; but we tell you that land is sweet only when you have made it so; that land is bright to you only when you have reflected the brightness of good thoughts; good works and deeds from the earthly shore; then it comes to you for the simple asking, with heavenly breath; it comes with deeper action, which is in the soul of the toiler, in that deeper activity which comes with the fact that you are worthy of it; that you have earned it, and it is your right to have it, and only in that way does it come to you.

A little child enters the Summer-land and you see it in the close clasp of a loving angel heart. Its little tired head rests against the gentle bosom of one who loves it, and there soothed and lulled, in the absence of pain and in the breath of immortal freshness and sweetness, its long and quenchless beautiful morning begins; and the little children of the spirit-land come to it, for children are always attracted to children; it is more difficult for them to become acquainted with men and women, but they are ready for the sweetest sympathies of life between the little ones on earth, and this is deepened, clarified and intensified in the heavenly land; and so these little children come with their songs and flowers to the little new-born angel; yet in all their splendor, in the absence of pain, in the presence of the deathless and beautiful life, there comes a memory of the past and a longing for the dear father and mother who loved them so well, and this longing is strong and is answered on earth by the longings for the little one that has gone, and these two currents of affection meet and blend, and there is no power in the heavenly land that can stay it; and so the child is brought back into the presence of the loved ones. If it come in the midst of a storm of desolating agony in the rebellious heart of the mother or father, it is like the swift-winged bird caught in the storm, and is frightened and filled with shadows; but in the brightness and glory of its heavenly awakening it turns for rescue to the very angel who has received it, and it is borne away beyond the reach of the storm, and it awakens in the brightness of heaven, while the watching angels who see the father and mother, extend their power, use their ministrations of love to soothe, comfort and sustain them; and when the storm subsides, as all storms do, in the calmness that succeeds they bring the little angel; they lay it on the mother's breast; they place it in the father's arms and the soft little hand feels the brow and cheek, and the little unseen touch brings comfort in its subtle, inexplicable way. You feel it but you do not know whence it comes nor whether it goes; it is as if the wind, like the coming and going of the spirit of which Jesus spoke.

While, then, the sorrows of earth may be full of anguish, they are limited; they work themselves out; it is a law of progression and growth; a law of God's love that makes it so, and the law, of that comes to the spirit in the other world grows deeper and deeper, clearer and purer in the wisdom of the spirits there.

You ask: "If the angels are conscious of our sorrows, and if they can see our losses and the heavy crosses we bear, how can they be happy?" Is heaven a dungeon, a prison studded with gold and precious gems? No! If it were a prison the prisoners could not be happy. One there would be like a bird taken from its natural wildwood and placed in a golden cage; it is a cage nevertheless; the doors are doors, whether made of iron or gold. The spirit would be thus confined in limitation, in the bondage of a prison. We tell you, that if the mother lives at all, the chief blossom of her motherhood is comprised in memory, care and protection; and so if she lives at all she remembers you, and if she remembers you and loves you, she will come to you. There is nothing that separates the denizens of the Spirit-world from you; and so when we hear of the "great cloud of witnesses," and read of the "ministering angels," of God making his angels ministering spirits, you may know that these are your friends and that they remember you. But you ask: "If they come back, remember and love us, and can see us, how can they be happy?" Take the orphan child, neglected and ill-treated it may be, how can its mother in heaven, to say nothing of its father there, be happy knowing this? Or if the son or daughter is in the midst of temptations and dangers, how can the parent look down through the clear morning light, when "the mists have rolled away," and be happy and know these things are so? "The son, the daughter or friend left in earth-life, may be bowed down by bereavement, temptation and sorrow, and knowing this, how can the watching angels be happy? With the husband or wife in the desolate darkness of bereavement, how can the angelic companion taste the sweets of the heavenly joy, knowing the bitterness, the black and dreadful clouds left behind?"

Why, friends, if spirits were limited as you are, your darkness would simply be repeated in them; if they only knew what you know, there could be no heaven for them; but do you not know that the day one enters the broader, higher life the soul commences to expand like the bird in its nest when it leaves it behind? that the broader, deeper education there does away with what to you seems so dreadful? Look at the sorrows of a little child; you talk of its joys and sadness, and so do we, because it has its little griefs, its sunshine and its shadows, its blue sky and its dropping rains; but do you not know that a little grief or disappointment, which is nothing to you, fills the child's heart to overflowing, and its sorrow is just as great as that which comes to you? It is seemingly small to you because in the measure of your manhood and womanhood, all these matters of child life are very insignificant. Cannot you remember some of the little disappointments that came to you when you were a little child, and that seemed to take away all the sunshine from your life, and made it so dull and dark that for a little while you bore the heart of an old man or woman? You can remember it, and in consequence of that memory, we say to you, that when you make a promise to a child, keep it faithfully as though made to your God; but if in your human weakness you fail to do so, do not think you lose dignity when you come down to the level of your child and explain why you broke your promise; and when you see the sorrows that come to the heart of children, then you sympathize with them; but you are not made broken-hearted and miserable, because you can look beyond these little troubles, beyond the little child weeping blind tears over a broken toy—a little cart it may be—a little doll that has been broken in pieces! In that great sorrow and disappointment you take the child in your arms and kiss away its tears, soothe it and promise it something better by and by. You stand by the child's grief; it is like a little cloud passing by in the summer sky, but you are not filled with anguish because you know the little trial will soon be over, and the rainbow of heaven will be stretched in the midst of the cloud of sorrow and tears.

And just so your friends come to you. A great sorrow is before you; it seems so dark to you it shuts out the very light of heaven. It seems, too, that the sun is dead and that God has forgotten the world; but in the midst of all that, your angel-friends, like a loving mother that sympathizes with the child in its fear and grief, are with you; they help and strengthen you; they are not deeply saddened; they are not made unhappy because they can see beyond.

You may say: "Oh! yes, that may be true of a little trouble; but when we come face to face with great calamities, dreadful as we feel them to be (and great sorrows are experienced by almost all in earth-life), these are evils and sorrows that cannot be comforted in this wise; for instance, the little neglected orphan child, abused, hungry, cold, sick and suffering, it does seem as though the angel mother in heaven must leave the glory of her home and weep with broken-hearted sympathy on earth." Instead of that, she comes to the little child and comforts it in a way we know not of.

We once knew a man whose sun of life went down in darkness in his childhood. Daily and nightly he waited in the narrowness of his fading, dying faculties. His own mother was in the spirit-land; she passed over when he was but a little child, and while he had learned the language that was spoken most commonly, he could no longer read, no longer associate with others, but to the few who went to his room, he would say in his broken way: "I am not alone; one comes to me when you are gone, a beautiful lady, not quite as tall as you are, and so lovely that I

cannot tell you, and she looks into my eyes, takes me by the hand, and kisses me and takes me away somewhere. I cannot tell where—only we go a long way off, where there are green fields and flowers, and there I can talk; they understand me and I understand them, and oh! such a beautiful place! I know of nothing so beautiful; but it is far away; it can't be on the earth for there's nothing on earth so grand; and then we come back again and I find myself in this little room."

Now, this person knew nothing of Spiritualism. As a medium he had this brief development, this little glimpse of light was brought to him, and the angel mother with quick, strong sympathy, was drawn to her child; and so amid all the hunger, cold and pain of the mortal life, the angels know the long, boundless, fadeless rest of that land and life which are beyond.

We have told you before of the little crippled boy on the ferry-boat, with his little basket on his arm, containing a few berries and other articles to be sold. He sat there one foggy morning, leaning on his little crutches, with his basket on his arm, and his eyes lifted on high as though he could pierce the mists and see the clear sky; and a tender hearted, kindly disposed lady went to him, made some purchases, then laid her hand on his shoulder and said, as though her heart were broken: "Poor boy, what have you to look forward to?" One glance of those beautiful eyes answered her: "Sunday—rest!"

The earth is little compared with the beyond; it is like one soft tear compared with the one great ocean that rolls around all the world; so if we look beyond this little earth, this lameness, this suffering and need, there will be no longer crutches for body or soul; and you will realize that there is in all of its length and breadth no cripples; that we watch and are not weary; we run and are not tired; we walk and faint not. These thoughts are of the beyond. Now, if the angels know these things of yourself, can they not look upon the great sorrows that come to you as belonging to time and not to eternity? "Yes," you may say, "that may answer for most of the evils of earth, but how about one in spirit-life who sees a dear one on earth in temptation and sin? What is there then that can afford them comfort?" If through a pain coming from the burning of a finger, a child receives a knowledge of the truth, and thereby probably saves the entire body from the flames, is not that a good thing? The Bible saying is true: "The wrath of man is made to praise the Lord." Have you not seen good come out of apparent evil; have you not seen that your little losses have grown into your greatest victories? Had it not been best for you to have borne the losses of your earth-life, you would have been placed by Infinite Goodness in a perfect life, but through the instrumentality of all things around you you realize what life is.

Look at the thorn that belongs to the blossom. There are vines that climb the wood-lane, vines reaching upward, and they are various in color—green, gray and yellow. Have you never noticed how close and clinging to the branches of the tree are the chestnut burrs, ripening through the summer days, and when the frost comes and lays its white hand upon them, it says to the prisoner within: "Come, you will find liberty here; and the burr opens and the nut drops out ripe and sweet, with a sound, white heart, and it is the frost that has given it its liberty; and just so sorrow comes, and when it comes it brings pain, and pain is one of your schoolmasters, if not in this world, in heaven."

Out of all that men call evil, out of all the ills and weariness, the struggle and care, by divine appointment, there comes something better than you can imagine, and one of the greatest lessons we begin to learn the day we die (as we call it), is the lesson of patience. It is that which says to us, "Be content to wait. God lives, and sometime out of all the burdens and bitterness will come the blessed revelation, the sweet ripened fruit."

The lecture closed with the following improvisation:

**BEAUTY FROM ASHES.**  
See the all-devouring demon,  
Breathing on the city fair!  
See the splendor of the buildings  
Flame-decked in the autumn air.  
Night of direst desolation,  
When declines that city fair;  
But how soon the sister cities  
Answered her impassioned prayer.  
Now where smile the bright lake-waters  
Shining in the radiant light,  
All the blackness and the ashes  
Have gone down from human sight.  
Making all the city fairer,  
Brighter, stronger than before,  
Rising in her growing beauty,  
Quencher than she was of yore.  
She has risen from her ashes,  
The Chicago of to-day,  
She has shown her power and glory,  
And her breadth and strength and sway.  
Sorrows deep may come upon you,  
With their strange devouring flame,  
And the wild winds beat you outward  
Into poverty and shame.  
Wait, heart, in thy desolation,  
Do they point unto thy doom?  
Are life's best and sweetest blossoms  
Grown to decorate the tomb?  
Are the green leaves dry and withered?  
Are the brightest flowers all dead?  
Are there only now grey ashes  
Where once perfume sweet were shed?  
Winter comes with snowy mantle,  
Springtime comes with balmy air.

Nature glories in her radiance,  
In the leaf and may-flower fair,  
O, the blossoms of the wild-wood,  
How they struggle and aspire;  
Are they children born of fragrance  
From the red heart of the fire?

Have they risen from their ashes,  
Teachers of the soul of man;  
Do you need these earthly lessons,  
To unfold God's perfect plan?  
"Dust to dust," we hear repeated  
When the body lieth low,  
And the soul of mortal prayeth  
In the shadow of its woe.

Dust to dust, in the grey ashes,  
Is this death to human life?  
Have the flowers of being vanished,  
Lost in darkness and in strife?  
See great cities rise from ashes,  
Like the forest flowers fair,  
There where smoke and fire once gathered  
With their curses in the air.

Little flowers that spring in beauty,  
Teach us lessons with their breath,  
They're the children of earth's fragrance,  
Born from motherhood of death.  
So, through all your human sorrow  
From the ashes of despair,  
From the breast of joy and gladness  
Comes a being pure and rare.

From the ruins of earth's gladness,  
Built as by a ray of light,  
The garden city in her glory,  
Rises from earth's darkness night;  
Born of ashes, in her splendor  
Rises then, this city fair,  
There where every breath is fragrance,  
There where every thought is prayer.

So from blackest grief of mortals,  
Spring the flowers of love divine,  
Coming from the human spirit  
With a power none can define.  
O soul, in all your sorrow,  
In your grief on earth below,  
Know that from your dead, grey ashes  
Radiant flowers of joy shall grow.

**Fortune-Telling.**  
The Japanese Method Founded Upon the Calendar.

At the last meeting of the Asiatic society of Japan a paper was read by Mr. O. Korschelt on "The Tenken System of Japanese Fortune-Telling." The Japanese calendar forms the basis of the system, and by the application of certain rules to the date of a man's birth, his character can be determined. The qualities assigned to each year, month, and day, each of which is represented by one of twelve letters of the syllabary, seem to have some resemblance to the characters of the corresponding animals—tiger, hare, dragon, serpent, etc. From the five syllabary letters corresponding to the year and month of conception and the year, day of birth, the chief points of a person's character are made out—the most important determining factors being the year of birth and month of conception. Then come to be considered the effect of the stars which are supposed to rule the years, months, and days. For each year there are nine stars, which have their special qualities; and each man's life is to be ruled by one of them. From the mutual relations of these stars, the life relations of two given people can be made out. One very important application of the system among the Japanese is the comparison of the ruling stars of two who are contemplating marriage. Similarly, as each instant of time is ruled by a star, it can be determined whether a given year, month, or day will be lucky or unlucky to a certain individual. The method of divination thus described was illustrated by examples, the author having worked out the horoscopes of Cromwell, Carlyle, Bismarck, Napoleon, and other historical characters. From the discussion which followed, it appears that this elaborate system can be traced back to the earliest period of recorded time in China. It is the so-called system of philosophy embodied in the "Yiking," the oldest of Chinese books, and if it should turn out, as is contended by some eminent Chinese scholars, that this work is not Chinese in its origin, but Acadian, then Japanese divination would be a western product—Nature.

**Fish Stories.**

Naturalists tell us that almost every whale in the seas has more or less of an extra load to carry, says the *Pittsburg Dispatch*. There are several species of fish which are poor travelers that take advantage of the whale's good nature and fasten themselves to it in such a way that they do not have to exert themselves at all to get from one place to another.

There are several species of fish that have smaller fish within them, thus having to forage for two months instead of one. The inner fish belongs to the eel family and are so slippery that they pop down the throat of the fish they are going board with before it can shut its trap; when once down it is safe, besides being sure of a living.  
Sharks, those voracious denizens of the deep, have for companions pilot fish. These are handsome fellows with nothing terrifying either in manner or appearance. They are supposed to locate the prey for the sharks and come in for a share of the plunder after the raid has been made. Notwithstanding the shark owes much of his success to the pilot fish, he does not hesitate to swallow one of them occasionally.

Mrs. Harriet Beecher Stowe is seventy-two years of age.



For the Religio-Philosophical Journal.  
From Puritanism to Spiritualism.  
1817-1884.

BY GILES B. STEBBINS.

CHAPTER VII.

ANIGAIL P. ELA.

"The heart ever open to charity's claim,  
Unmoved from its purpose by censure or blame,  
While vainly alike on her eye and her ear,  
Fell the scorn of the heartless, the jesting and jeer."

During our visit to Washington in 1867-8 my wife and myself first knew Mrs. Ela. My first memory of her is as we met in the "old capital prison" block—a row of solid old brick houses across the capital grounds eastward, used as a prison in the civil war and since put in order for dwellings. In a large room on the second floor, the magnificent dome and the noble east front of the capitol in sight from its windows, we used to sit by the sofa on which rested a feeble invalid wrapped in shawls and propped up by pillows—feeble in body only, but of a mental and moral health that made us almost forget her physical illness. The deep brilliancy of her eyes, her animated features, and a certain sense of life and power in the faintest tones of her voice had the effect of giving us strength and refreshing inspiration. Virtue went out from that strong and true spirit. We afterwards made our home under the same roof in another part of the city, for some months during two winters. Her room was on the first floor, and after our five o'clock dinner they were the prized gathering place of a company of her privileged friends, when her strength would allow. She would rest in an easy chair, and her husband was ever ready to help her and add to the interest of the hour by his sterling sense, and clear sagacity of comment on passing events. These visits are fresh in memory. Common sense and judgment, clear, mental and spiritual perceptions, and frank independence brightened by keen wit and tinged with a fine womanly grace shone out in her conversation. She never assumed to teach yet much was always learned. She had fidelity to conscience and a readiness for every practical duty, while her soul was filled with an abiding faith in the triumph of truth and the progress of man. Feeble as she was in body, her sweet and strong spirit gave light and abiding life to the whole household. At last the time came when she was unable to leave their New Hampshire home. I extract from the Concord Daily Monitor its tribute to her worth. That room which is mentioned as her abiding place, for years her husband showed us photographs of, and also of the views on two sides from its windows of village, streets and swift river, and towering hills near by. The Monitor said:

"She bore her long illness with remarkable patience and fortitude, and kept up her interest in public affairs and the reforms of the day, to the closing hours of her life. Loving hands and hearts ministered to her every want during her protracted illness, and those nearest and dearest witnessed in her last years a superb illustration of the power of mind over the ill of the body. She possessed rare insight, in judging of the character and action of people, and an extensive knowledge of public affairs.

"No sham, political or religious, passed her keen inspection without detection. She was one of the early anti-slavery women of this city, and a 'Garrisonian Abolitionist' until slavery was abolished. In the memorable struggle in the old New Hampshire Anti-Slavery Society, for the right of women to participate in its business and discussions, she was one of the earliest and foremost for that right, and served on the Executive Committee of the Society in its last years. She was one of the women, who under the name of the Concord Female Anti-Slavery Society, addressed a letter of sympathetic support to the late Hon. John P. Hale when he broke from the democratic party on the occasion of the annexation of Texas, and in reply to which he made use of the memorable expression, 'God makes women; milliners make ladies.'

"Mrs. Ela was an earnest supporter of the cause of temperance and no less so of the Woman Suffrage movement, serving as an officer of the National Woman Suffrage Organization, until failing health compelled her to retire. Her house was the home of all workers in these and kindred reform movements, which gave her a wide circle of acquaintances and friends. She had the courage of her convictions to a rare degree, and never compromised her opinions or shrunk from any duty they required of her. Her philosophy of human action could be epitomized in this: 'Duty is ours; consequences, God's.' She took her position among the advanced liberals in theology from the time when Theodore Parker stirred the theological conservatism of Boston and New England, as the angel of old stirred the pool that health might flow from it; and for the past five and twenty years has abided in the hope, joy, and peace that comes to her from a belief in the spiritual philosophy.

"After Mr. Ela's election to Congress, Mrs. Ela spent much of her time, winters, in Washington, until her increasing illness within four years, rendered the journey too fatiguing. For the past three and a half years she left her house but once, for a short ride, her room but a few times.

JOSEPHINE S. GRIFFING.

"For the soul that gives most freely,  
From its treasure hilt the more;  
Would you lose your life, you find it,  
And in giving love, you bind it,  
Like an annulet of safety,  
To your heart forever more."

—Elizabeth Dole.

Going to Washington in the winter of 1866, wife and myself stopped at a hotel to look about for a more quiet home for a few weeks and found a large and pleasant room on Four-and-a-half-street—then a most desirable part of the city. We were told by the family that a lady and her daughters, excellent and agreeable persons, had rooms in the same house. On going to our first meal we had a pleasant surprise; not expecting to meet any acquaintances we found seated at the table Mrs. Josephine S. Griffing and her three daughters. It was like a magical transition from a strange land to a familiar home, and we were soon talking of old days with great zest and enjoyment. We had known her as an eloquent anti-slavery lecturer, a Loyal League organizer, and a friend and able advocate of woman-suffrage, and more than all, as a genuine and most gracious woman.

The idea and original plan of the Freedman's Bureau was hers, and the first bills in Congress for its formation were inspired by her. Eminent men said she was the best person to be its chief. This was impossible and she never sought it, but was content to render large service to its work in other ways—service equalled by few and excelled by none. She soon removed to her house on Capitol Hill, north and in full sight of the Senate end of the capitol. We would sometimes go there to see her daily work. At mid-day a crowd of poor and infirm freed people thronged her doors and filled the lower rooms

of the house, waiting for their cases to be examined and food and raiment to be dealt out. There was a tender sympathy in her voice and manner as these distressed people took these gifts from her hands that made them doubly precious—the food for the body became food for the hungry soul as well. This work kept up, for months and years. If a babe died in some poor hovel she would see that all was decently done, and as the little coffin was laid in the ground would speak words of touching tenderness to their poor hearts; the sweet music of her voice broken by their sobs. She was their angel of mercy—a sister of charity indeed. A graceful and accomplished woman, a choice ornament for the most elegant society, devoting herself to these poorest of the poor and spending her days among them. Sometimes we would go to the railroad depot at night to see her start toward New York with a car load of freed men and women. In those days Washington was a city of refuge for these poor creatures, and while she saw that their daily wants must be supplied she felt that they must, so far as possible, be helped to help themselves, and took northward seven thousand of them in a few years, finding places for them in city and country, where they earned a decent living. By aid from the Bureau, and by private help, all this was done, and the great task was a severe draft on her health and strength. Abraham Lincoln was her fast friend, and we often heard her speak of his kindness. She told us of a reverence for good women as marked in his manners, and of the depth of pathos and feeling in his eyes as wonderful and very impressive. The best members of Congress paid great heed to her suggestions as to freedmen's affairs.

A member of no religious denomination she was a saint to all eyes and hearts. The best clergymen were her friends, the stoutest heretics held her in reverence. Riding in the streetcar one day in sight of her house, after her work here was done, two rough men sat opposite me. One looked toward that house and said: "A pious woman lived there; one of the genuine kind I tell you," his voice growing tender and his aspect reverent as he spoke. She could not turn from this work. One evening Clara Barton, the well-known army nurse, Mrs. Frances D. Gage, my wife and myself, took her to Miss Barton's rooms and laid out a plan for her to travel and lecture, to get rest and change and to get money, which she needed. We felt sure that her eloquence would win its way, and that all would be helped by her presence and teachings. After an hour of persuasion and suggestion she said: "I thank you all. It may be as you say, but I cannot leave these poor people; and she never did so long as strength held out. Very pleasant were the hours spent with her during the years we knew her there. Domestic in her tastes, graceful and of womanly sweetness, intuitive, full of spiritual light, few equalled her in the charming qualities which make home delightful, and her devotedness to her work gave added beauty to her daily life.

The following letter, written to me after her peaceful transition, will be of interest:

ROXBURY, MASS., March 4th, 1872.

MY DEAR FRIEND: I was glad to see the well-merited tributes paid by yourself and others to the memory of Mrs. Josephine S. Griffing. She was, for a considerable period, actively engaged in the anti-slavery struggle in Ohio, where by her rare executive ability and persuasiveness as a public lecturer, she aided greatly in enlightening and changing public sentiment, and hastening the year of jubilee. With what unremitted zeal and energy did she espouse the cause of the homeless, penniless, benighted, starving freedmen, driven by stress of circumstances into the national capital in such overwhelming numbers; and what a multitude were befriended and saved through her moving appeals in their behalf! How like an angel of mercy must she have seemed to them all! No doubt the formation of the Freedmen's Bureau was mainly due to her representations as to its indispensable necessity; and how much good was done by that instrumentality in giving food, clothing and protection to those who were so suddenly brought out of the house of bondage, as against the ferocity of the rebel element, it is difficult to compute because of its magnitude. She deserves to be gratefully remembered among "the honorable women not a few," who, in their day and generation, have been—

"Those starry lights of virtue that diffuse,  
Through the dark depths of time their vital flame,"

whose self-abnegation and self-sacrifice in the cause of suffering humanity have been absolute, and who have nobly vindicated every claim made by their sex to full equality with men in all that serves to dignify human nature. Her rightful place is among "the noble army of martyrs," for her life was undoubtedly very much shortened by her many cares and heavy responsibilities and excessive labors in behalf of the pitiable objects of her sympathy and regard. Very truly yours,

WILLIAM LLOYD GARRISON.

(To be continued.)

What Did The Dog See?

(J. H. N., in Philadelphia Times.)

Montaigne observes, "things unknown are the principle and true subject of imposture, forasmuch as in the first place their strangeness lends to them credit, and moreover, by not being subjected to our ordinary discourse they deprive us of the means to question and dispute them." The incident I am about to relate is strictly true in all save that I have appropriated a fictitious name for the parties involved in the narrative.

In the summer of 1867 I was journeying leisurely through western Ohio on horseback, when late one afternoon I discovered my horse had suddenly become lame in one of his forelegs. Dismounting I made an examination with the purpose of discovering the precise location of the injury, but failing in this, I flung the reins over my arm and led my poor beast towards a farmhouse which was near at hand. I found the owner, Abel Shelly, seated on the porch, smoking his pipe, with his wife sitting by, engaged in knitting. Introducing myself and explaining my situation, I inquired if he could accommodate me with a resting-place until I could resume my journey. He acquiesced at once, assuring me that I was perfectly welcome, and presenting me to his wife, laid down his pipe and began to examine the foot of my horse.

"I can see nothing at present," he remarked, "that indicates the seat of the injury, but I'll put him in the barn, and if he does not improve by to-morrow we'll determine what is to be done."

Leading the animal away, he shortly returned to the house. In the meantime I had entered into conversation with Mrs. Shelly, who was a very well-informed person, but I judged by the remarkable pallor of her face that she was not in particularly good health. Mr. Shelly conducted me to a room, where, having deposited my saddle bags and taken a refreshing wash, I returned to the porch and was soon engaged in an interesting conversation about crops and the general topics

of the day. I discovered my host to be an unusually bright and well-read farmer, with a certain seriousness about him that forbade anything like unseemly familiarity and which was sure to inspire respect in a considerable degree. He was an Eastern man by birth, but had been settled in the West for twenty years. Beyond his wife he had no family, and it struck me as being somewhat singular that I saw no hands about the place save an old negro, who was slowly performing some duty in the cow-yard.

After a hearty supper and a smoke with a corn-cob pipe I went with Mr. Shelly to the stable to take a look at my horse. In turning an angle of the building he grasped me by the arm and pulled me quickly aside. His action startled me for an instant, but the next moment I perceived his motive. Chained near the path was one of the most immense and ferocious-looking mastiffs I ever beheld. A magnificent creature to look upon, but a terror to meet if one were unprepared.

"Down, Captain!" commanded my companion, as the dog was in the act of springing to his feet. The animal resumed his crouching attitude, and Mr. Shelly went on to say: "That dog is invaluable to me as a guard. He is absolutely fearless and will shrink from no danger, no matter how appalling it may appear. But his ferocious nature compels me to keep him chained during the day, for I verily believe he would kill a stranger if he encountered him in the place."

"He is certainly a splendid creature," I remarked, looking back. "I would like to make friends with him, for I have an innate fondness for dogs."

Mr. Shelly shook his head. "Don't try it," he said. "I wouldn't have you approach him under any consideration. That dog will throw an unruly steer and hold him so securely that he can't rise. An ordinary man would stand but a poor chance of getting away from him alive."

On our way back from the stable we again passed Captain's kennel and paused to look at him. Mr. Shelly patted his head, while the animal stretched the length of his chain toward me, regarding me all the while with a look that seemed to be anything but unfriendly. There seemed to be no honest purpose in the brute's eyes that I instinctively put forth my hand and laid it caressingly on his huge head, when to the amazement of his master the creature actually licked my hand in token of amity. I really laughed at the consternation depicted on Mr. Shelly's countenance.

"Well," he exclaimed, drawing a long breath, "if I had not witnessed the thing I never could have believed it. Why, that animal is a tiger in disposition, and I never believed him capable of friendship for any but my wife and self. Old Reuben, the negro, is terrified when he comes in the vicinity of that dog. His demeanor towards you is certainly very surprising."

It was the custom of Mr. Shelly to loose Captain when they were about closing the house and retiring, and to chain him up early in the morning, before it was likely there would be any callers at the farm. The following morning I arose very early, having passed a restless night, and finding it impossible to take a morning nap I dressed and went down stairs, seating myself on the porch. I had entirely forgotten the fact that Captain was loose, and as I sat inhaling the fresh air from the pines I was startled to behold the dog standing by my side, gazing fixedly on my face. For a moment I was undecided how to act. Retreat was impossible—to show fear might induce the brute to fix his fangs in my throat in an instant. I was afraid to speak, lest a strange voice might alter his purpose if it was pacific. I, therefore, looked kindly at him and smiled. Majestically striding up to me he laid his broad head upon my knee and I cautiously began to caress him. During the operation Mr. Shelly fortunately appeared upon the scene. He gave a quick glance toward me, and, calling the dog, took him to his kennel and chained him. Then it was explained to him the circumstance of my early rising and the unexpected meeting of Captain on the porch.

"I don't quite comprehend your good luck with the dog," he remarked, "but I would advise you in future to keep within doors until you have seen me about."

"If you have no objection," I replied, "I would very much like to feed the dog once—only once. I will be very careful, but I really will consider it a favor if you will consent to my request."

"All right," he returned. "You know what I have said about his terrible nature; therefore be on your guard."

That day I carried Captain his dinner, and he devoured it while I stood by his side. From thenceforth I had not a misgiving as to his good disposition toward me.

I was detained at the farm for six days before the lameness of my horse allowed me to resume my journey. During this period I became much attached to Mr. Shelly and his wife. Captain and myself had grown to be such good friends that we had taken several strolls together over the land.

Notwithstanding my host and hostess appeared to be affectionately attached to each other, there was certainly something wrong at the farm and it could not escape an observant eye. Once or twice I had come upon Mr. Shelly and his wife unexpectedly, and I thought I detected traces of tears in her eyes, while her manner evidently betrayed fear. Still her husband was so kind all the while that I could not avoid pondering on the matter. I never intruded my presence upon them if I could avoid it, but it sometimes would occur in spite of me.

One afternoon I came into the room abruptly and found Mr. Shelly fanning his wife and caught a remark he uttered with strong emphasis. "We must sell this place," he said, "for it appears impossible for you to have a day's happiness here, and I would sooner sacrifice it than see you die slowly before my eyes. Oh, 'tis too hard!" and he kissed her brow.

Turning about, he saw me and knew I had heard his expression. "I think I will lie down," said Mrs. Shelly, and as she passed me I noticed her face was as pale as the dead.

When she had gone up stairs, Mr. Shelly turned to me and said: "I suppose you perceive there is something amiss here. You see no hands about the place and a general state of idleness reigns supreme. Of course there is a reason for it and I am going to tell you what it means. The only thing I am afraid of is that you may consider me a madman or a fool, but I swear to you what I am about to relate is as true as holy writ. I am an honest man, sir, and a truthful one, consequently I do not lie when I say we have an apparition—in short, a ghost here. I pray you do not hastily imagine that I am a weak and superstitious man; you shall be convinced, for you may see the whole matter with your own eyes and then judge for yourself. My wife's health has been failing ever since this thing came about, and it breaks my heart to witness her suffering. I can't find a ready purchaser for

the place, and old Reuben is the only person who will remain with me, but, you see, he hides as much as possible indoors. Look," he continued, pointing across the road to a piece of woodland, "do you observe yonder fallen tree?"

I gazed in the direction indicated and saw the trunk of a large tree lying prone on the ground. It was, in fact, a huge log, from which the bark had long been peeled. "Well," he continued, "at irregular intervals the apparition appears on that fallen tree, arrayed in the traditional white drapery, and it walks up and down, swaying to and fro and all the time waving its arms towards the house. A half hour ago it was visible, but it vanishes as quickly as it appears. I am not under any powerful hallucination. I am a rational, sane man, and what I tell you is the earnest truth."

"I have witnessed some strange affairs myself," I rejoined, "but let me ask you if you are positively sure there is no trick in the thing?"

He gave a hollow laugh. "Hanging in the house," he said, "is my repeating ride. Men will tell you that I am the best shot in the country, and that's saying a good deal. I can kill a sparrow, and perhaps a butterfly. You observe that log is not more than fifty yards distant, and yet I swear to you I have repeatedly drawn a dead aim on the thing as it danced plainly in sight. I have fired, but it still it always stood shaking its arms wildly in the air. I've shot dozens of times at it, but I can't kill it for it is not human."

"No one would try the prank for some motive or other?" I questioned. "For instance, suppose they wished to buy the place cheaply, perhaps this ghost story might induce you to sell at a sacrifice?"

"Do you think," he returned quickly, "that any one who knows Abel Shelly would care to assume such desperate chances before his rifle? Oh, no. There is nobody who would take that risk. Besides, I should have killed it long ago if there was anything to it. It always comes in the afternoon," continued Shelly, "but never at night. You perceive it reverses the accepted time of nocturnal visitation."

"I do not consider myself more courageous than men generally," I replied, "but I would be glad if you would notify me if this object appears again during my stay. Perhaps I may be able to investigate more satisfactorily than you have done."

"Very well," he replied, "I will do so."

I had a sweet sleep that night and no ghost haunted my dreams, and it was only when I awakened that I recalled the conversation of the previous day. I could not doubt that Mr. Shelly and his wife were both thoroughly honest in their convictions, still I could not bring myself to accept the thing as supernatural. I dressed and, as was my custom, went out to the kennel to visit my friend Captain, for by this time there was a mutual attachment between us, and I would sooner have trusted the beast's loyalty than I would most men's. With Captain for an ally I should feel comparatively safe, for he was the perfection of bravery.

The day was pleasant, there was not a cloud in the sky, and a gentle wind blew with delicious coolness. Dinner had been very late, for Mrs. Shelly was not well. It was drawing towards 5 o'clock when I took my accustomed seat on the porch with my pipe. Shelly joined me; his wife was sitting inside by the window. My eyes were involuntarily turned towards the fallen tree. Shelly divined my thoughts, for he shook his head gravely, smoked on and said nothing. Suddenly there came a half-suppressed cry from Mrs. Shelly, and at the same instant her husband exclaimed: "There, don't you see it? Look!"

I gazed steadily at the spot, but could discern nothing unusual and told him so.

"And you don't see it?" he cried. "Watch how it waves its arms towards us and dances on the log!"

I arose to my feet and went to the edge of the porch. Every foot of the tree trunk was visible, but nowhere could I discern a ghost. I absolutely could see nothing but the old weather-beaten and decaying log.

"Heavens!" exclaimed Shelly, "observe how wildly it tosses its arms and see how its drapery trails!"

I took a steady look at the speaker, for I could not reconcile the matter, and I said: "I will try and solve this thing."

"Don't go there," implored Mrs. Shelly, as I stepped down on the ground.

I made no reply, but walked straight to Captain's kennel and unchained him.

"Old boy," I said, patting his head, "you and I will try it together. Come along."

The noble fellow appeared to comprehend me, for he looked up in my face, licked my hand and walked gravely by my side. He didn't frisk or gambol, but behaved with the seriousness becoming the occasion. I went straight down the road, mounted the fence and jumped over, Captain keeping a little in my advance. I had excited the noble creature by talking to him until the hair stood stiffly up on his neck and his eyes glanced like coals. To my utter consternation when he was dashing ahead bravely and about twenty feet from the tree he gazed in a dazed manner for an instant and, uttering a sharp cry, dropped his tail between his legs and rushed back to the house with all his speed. I looked at his retreating form with a sort of bewilderment and then at the tree. There was certainly nothing unusual visible to my eyes at least. The bare old tree trunk, that was all. I smiled as I mounted it and took several turns up and down its length, and then I walked back leisurely to the house. Captain was lying by his master's chair, trembling in every limb. The dog was surely terrified.

"I saw nothing," I remarked.

"But we did," returned Mrs. Shelly. "Every step you took the thing followed you, waving its arms over your head. O, I am so sorry you went there. Something will surely happen if you are not careful. You were too rash. It was too perilous," and she wrung her hands.

"It has gone now," said Shelly.

Seventeen years have elapsed since then, and I am not conscious of any particular evil having overtaken me, but there is one thing I would very much like to know—if Shelly and his wife did not see a ghost, what did the dog see?

Major Wyly, of Jacksonville, Fla., owns a cherry tree from which constantly drips a fine mist, very much resembling rain. Any one standing under it and holding out his hand can feel the water; yet when the leaves and branches of the tree are examined they are perfectly dry. No one has been able to solve the mystery.

California experts olive oil to become one of her most valuable products in the near future.

Horsford's Acid Phosphate.

MARKED BENEFIT IN INDIGESTION.

Dr. A. L. HALL, Fair Haven, N. Y., says:

"Have prescribed it with marked benefit in indigestion and urinary troubles."

Thomas Paine.

That ministerial crank, T. DeWitt Talmage, recently preached a sermon asserting that all suicides were either fanatics or lunatics. In other words if an infidel took his own life he was an infidel and Paine's "Age of Reason" was directly responsible, but if the suicide was a church member then he was crazy. The fiend who lighted the fagots about the feet of Latimer was less a persecutor, less a criminal than this pulpiter orator in this age of enlightenment who heaps such gross abuses upon the memory of a man dead and defiled. This calls to mind the slanderous utterances of an ex-Elgin minister who some years ago preached a sermon upon Thomas Paine. A sermon as full of falsehood and injustice as it was possible to conceive. If all men would be just there would be but little else to ask for in this world. There is no sweeter word than justice in the English language. In 1774 an Englishman, then thirty-seven years of age came to this country. He brought with him a letter of introduction from that great statesman and philosopher, Benjamin Franklin. This young Englishman was full of the fire of freedom. He was a lover of liberty and he came to America to lend his whole life if need be to the cause of free government, to liberate a nation and establish a government of the people. He gained the respect and friendship of Washington. He was an honored associate of LaFayette. This earnest man struck the first blow for freedom. He wrote a pamphlet which was like a torch and it lighted the hearts of the people, it set the nation on fire. Ere the fire died out another pamphlet from the pen of this man heaped new fuel on the flame and the depending colonists took new hope. It was due to the efforts of this young Englishman more than to any other man that the colonists arose, declared war, defeated the armies of George III. and established their rights as set forth in the declaration of independence. No man stood higher in the estimation of the people of this continent and no man was nearer to the hearts of that people than was this brave and aggressive Englishman, Thomas Paine. It is but the simplest justice to say it. It is but the honest duty of the pulpit, the press and the people to repair—so far as it is possible—the wrong done this man. Wrong we say because all these heroic, patriotic and noble accomplishments have been buried beneath a monument of vituperation and falsehood for which—and we blush to say it—the Christian pulpit is mainly responsible. When Thomas Paine finished his labors in America he went to France. There he was elected to the assembly. There it was that this hater of monarchies, cast his vote for the destruction of tyranny but against the death of the tyrant. Such a vote was almost certain to cost him his life. He was a soldier in the cause of liberty, let it cost what it would. But Thomas Paine supplemented these acts of patriotic loyalty by writing a book called the "Age of Reason." That was the cause of all the attacks of the pulpit. Yet that book if written to day would be read by thousands who dare not read it as it is. Why? Because it has been so grossly misrepresented. It was a blow at the tyranny of the church of that day. It was a plea for the liberation of the souls of men. It was written to effect another declaration of independence and it succeeded. We are better off to-day than we would be if the religious wars and persecutions of a century ago were tolerated. Do you doubt that? Then we owe a second debt to those brave men who struck the first blow towards establishing religious tolerance and abolishing forever the shackles, the fetters and the dungeons which were then used in the name of God and religion. It has been truly said that with the name of Thomas Paine left out the history of liberty could not be written. This "Age of Reason" declares, in its first paragraph, "I believe in one God and hope for happiness beyond," and it also declares that "the world is my country and to do good my religion." Do those ministers who have done all in their power to defile and slander Thomas Paine know that he who believes in a God is not an atheist? Yet they have repeatedly so asserted. The Christian religion has nothing to gain by maligning those who have attacked its past history. No rational man questions for a moment that the church has accomplished more good than any other institution, but it must also be remembered that men were burnt at the stake, innocent people were massacred by the thousands, dungeons were filled with human beings whose sole offense was a difference of opinion upon matters religious. Those days are past. It was the birth of liberty, the growth of human pride, the enlargement of human intellect and the love of personal and religious freedom in the hearts of men that made these atrocities impossible. The age of slaughter, massacre and tyranny were followed by the age of justice.

—Every Saturday, Elgin, Ill.

Pertinent Points on the N. L. L.

The following from a late number of *The Index* is directly to the point:

The *Investigator* says, "A Spiritualist, and even a Christian, as well as an Agnostic, might join the League; for it does not at all interfere with any of their views on religion." This accords with the design of the founders of the National Liberal League; but is it consistent with the declarations of its Secretary over his official signature, in regard to building "halls for Liberalism," promising that, if "friends give of their wealth, they shall see the cross vanish in the laboratory of science," and talking about "our consolation, our faith, our glory founded in the life that now is," "the noble consolations" of our secular faith, etc.? Since Christians are invited to join the League, is not a Christian eligible to office? If elected to the position of secretary, would he be permitted by the liberal members to declare officially his intention to build Christian churches, "to speak our word, our consolation, our faith, our glory in the life that is" to come, "the noble consolations" of our Christian faith, etc.? When the co-operation of all who believe in complete State secularization is solicited in support of an organized movement for that distinct purpose, how can the leaders of such a movement, by their official words and acts, honestly or fairly commit it either to Christianity or to "our secular faith"? If Liberals wish to unite for the propagation of any particular religious or anti-religious philosophy, it is their right to do so; but they have no right to declare that their work is one in which "even a Christian as well as an Agnostic might join," and then announce a policy and a programme in which no Christian can concur, and to which some who are not Christians conscientiously object. We go as far as anybody in the rejection of theology and in opposing it fairly and honorably, but we do not believe in, and cannot even by silent consent to, the smuggling into a movement announced by its leaders to be solely for State secularization a scheme to oppose the religious faith of thousands who sincerely believe in State secularization.



## Woman and the Household.

BY HESTER M. POOLE.  
(METHUEN, N. J.)

## CONSOLATION.

Why bow the head,  
And let the grieving heart  
Flow at the ready fountain of the eyes?  
Surely you trust your dead  
Safe in God's merciful hand,  
Arise, and take your part  
In life again!  
Not yours the bitterest smart,  
The heaviest pain!  
The treasure of your loss,  
On earth else lived in vain!

—Marian S. Devereux.

## MISCELLANEOUS.

Miss Amy Sloan has been appointed postmistress of Concord, India.

A high school in which English and Sanskrit are to be taught to women, has been opened at Poona, India, and will be supported by the Bombay government.

A Chinese girl, Hu King Eng, is studying the English branches at the Ohio Wesleyan University. She intends to become a doctor for the sake of the women of her own country.

Women and girls are nearly one-half of the depositors in the savings banks of Massachusetts, having to their credit \$117,932,309. San Francisco has a girls' union, the object of which is to furnish board and lodging to the working girl at the lowest possible expense.

Anne Whitney, the sculptor, whose last work is Harriet Martineau's statue, has a farm of one hundred and seventy-five acres in the White Mountains, which she manages.

There are 7,668,000 women in England and Wales who figure as wage-earners—a fact which would seem to indicate that the right to work, at least, is being granted to women with eagerness.

As soon as the new divorce laws were gazetted in France, there were three thousand persons applied for divorces; among others, the "divine" Patti.

Madame DeLong Tussaudian of France, after experimenting eighteen years, succeeded in constructing an instrument by which it is possible to cut metal plates of considerable thickness in any elaborate pattern or design. She has received 12 medals and diplomas at different European exhibitions, and her invention is very highly praised by French architects.

The Working Women's Protective Union of New York, has spent in twenty years \$65,000 to conduct seven thousand prosecutions for frauds upon working girls. In this way \$25,000 of wages have been collected that never would have been paid otherwise. These expenses are borne by the voluntary gifts of those who approve of helping those who help themselves in a hard fight for life which besets them.

Some writer well says: "Beauty in woman is, after all, in considerable part, a matter of health. A sick woman's face may be exquisitely moulded. She never appeals to our imagination. But even an ugly face all aglow with health and spirit, and with sparkling eyes, becomes beautiful. Such a woman appeals to the imagination; the charms attract us by a subtle magnetism. Whether as maid, wife or mother, health is woman's great good."

## WOMAN JOURNALISTS.

On returning home after a long absence, I find a pile of papers edited by women, awaiting inspection. They embrace every variety and style, but are all creditable to the management and the causes to which they are devoted.

Let us look first, at two papers from the extremes of the continent, from Boston and from Portland, Oregon. The *Woman's Journal* goes steadily on its way, with one object in view, viz: the securing of suffrage to one-half the race. It has a large and cultivated clientele and list of contributors, and, if it treats other topics rather as side issues, it yet holds a great amount of interesting matter relative to the home and the advancement of the race.

Mrs. Duniway's *New Northwest* is a double sheet, embodying the pluck and energy of the West. The senior editor's letters are a unique feature. Her two sons manage the office business. It is a noble exponent of the best thought of the great West.

Then there are *Our Herald*, managed by Helen M. Gougar, who seemed doomed to destruction by the liquor traffic of Indianapolis, but who overcame all efforts to crush out her life; and the *Woman's Tribune*, of Beatrice, Neb., with Clara Berwick Colby as editor and publisher; the *Inter-Ocean* of Chicago, with its weekly column by Elizabeth Boynton Harbert; and the *Legal News*, conducted by Myra Bradwell of Chicago.

The only paper in Iowa, owned, edited and published by women, is the *Iowa Transcript* at Cedar Falls. This is the property of Mrs. Wilson and Mrs. Latham. It is independent in politics, declares for statutory and constitutional prohibition, is especially devoted to the interests of women, and advocates compulsory education.

In the South, women are coming to the front slowly and surely. Miss Hattie Paul of the *Memphis Scimitar*, gives great promise, and Mrs. J. P. Culmore is editor and publisher of the *National Reformer*, at Houston, Texas.

The *Evening Item*, of Ewing, Neb., has now a column under the editorship of Mrs. Harriette R. Shattuck of Malden, Mass., under the title of the "Woman's Hour." The daughter of "Warrington" of the *Springfield Republican*, Mrs. Shattuck has taken a notable sentence of her father as her heading. She has for years been a contributor to the *Boston Transcript*, for which she made the best of all reports of the Concord School of Philosophy. Her mother, Harriet Robinson, is a writer and speaker, like Mrs. Shattuck herself who is at home in both.

Returning to the East again, we have the *Index* of Boston, to which Mrs. Sara A. Underwood constantly contributes articles freighted with value; the *Woman's Century*, a handsome magazine edited in Brattleboro, Vt., by Mrs. Esther T. Housh, and *The Handicraft*, edited by Marian S. Devereux of Roxbury, Mass. Its object is to give industrial education to the masses of youth in that vicinity who "cannot afford to pay for technical education, an opportunity to prepare themselves for competent work. It seems that the South End Industrial School has classes in Carpentry, Printing, Sewing, Drawing and Design, Book-keeping and Cooking. This paper is started to be an organ of the school, while all the work upon it is done by the pupils. The officers of the Industrial school, and the contributors to *The Handicraft* are principally women of the Unitarian church, which church have the work in charge. It was established a little more than a year ago, for children.

ren, but mothers now are making daily application for training, themselves. Sometime we shall have our say in regard to industrial training, not only for the poor, but for all. He is truly poor who can not help himself; he is rich who has health, skill and willingness to use them.

New York seems to be the magnet for woman's literary work. Here, foremost among her sex, is Charlotte Fowler Wells of the *Phrenological Journal*, dean of them all; Mary Mapes Dodge of the *St. Nicholas*; Kate Upton Clarke of *Good Cheer*; Miss Gilder of the *Critic*, and Jennie June Croly of *Democrat's Magazine*; Mrs. Starr of the *Jocosa*, and many others.

The first number of *The Healing Voice*, a monthly journal devoted to faith literature and the science of healing, by Anna J. Johnson, who has been so successful in healing during the last few years. It appeals to the religious feeling strongly.

From Washington, D. C., comes the *Alpha*, published by the M. A. Winslow Society, and edited by Caroline B. Winslow, M. D. It takes bold ground, and its tone is elevated, noble, purifying and wholesome. To the writer, it sometimes seems to go too far, but many of its utterances deserve to be printed in letters of gold.

We have given the names of those only which lie before us. Altogether we may look with pride upon the work of women on the press.

## Conspiracy, not Secession.

In a speech on the evening of the 29th ult., at the house warming of the new headquarters of the Frank Blair Post, G. A. R., in St. Louis, Gen. W. T. Sherman referred to the late war as a conspiracy and not a rebellion or secession. The next day upon being asked to explain more fully, he did so as follows:

"The men who instigated the War were conspirators and should have been shot on the spot. Jeff Davis was in the employ of the Government, and when he sought to destroy it he was a conspirator. I saw a letter, dated Senate Chamber of the United States, and signed by two Senators, S. M. and Benjamin, ordering the Governor of Louisiana to seize the Government arsenal. Was this not conspiracy of the most fearful nature? Jeff Davis sought to establish a government of Southern gentlemen, who would rule the masses. His desire was for a limited franchise, limited to land-owners. The poor whites in his estimation, should be classed with the negro. Had he succeeded in his conspiracy he would have carried this out in the South and then imposed it on the Northern States. He wanted to totally destroy this Government and from its ruins build up a Southern Plutocracy. This I know, that when once the Southern States had formed a confederation he determined that they should not secede. His idea was not secession; it was destruction. The Southern States rebelled one by one and then confederated. Davis bent his energies to prevent their secession, and was willing to destroy one of them before it could be accomplished. I have seen a letter which he wrote to the Governor of one of the States, threatening that he would turn Lee's army upon it if it should attempt to secede from the Confederacy. From this it is evident he did not believe in secession, but that he wanted the destruction of the United States Government and a dominant Southern Confederacy. It is well for you, it is well for me, that he did not succeed, as it meant our disfranchisement. His attempt was a base conspiracy, for which he deserved death."

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

WORDS, THEIR USE AND ABUSE. By William Matthews, LL. D., Author of "Getting on in the World," "Oratory and Orators," etc., etc. Chicago: S. C. Griggs & Co. Price, \$2.00.

The first edition of this valuable book was published in 1873, meeting with a most gratifying reception; and it has had a large and steady sale ever since. In the last edition (1884) the author has revised, greatly enlarged it, added two new chapters, one on "Onomatopoeia," and the other on "Names of Men," besides many pages on the subjects of the other chapters.

It is a book of nearly 500 pages, divided into twenty-four chapters, and our readers will find it interesting as well as profitable reading. Indeed it should be made a study by all. The chapter on "The Morality of Words" is well worth the price of the volume. Prof. Matthews has quoted largely from many distinguished authors and educators. He advocates a study of the Dictionary to all, and says: "Let no one underrate the importance of the study of words. Daniel Webster was often absorbed in the study of the English Dictionary. Lord O'Connell read the dictionary of Bailey through twice, examining each word attentively, dwelling on its peculiar import and modes of construction; thus endeavoring to bring the whole range of our language completely under his control. One of the most distinguished American authors is said to be in the habit of reading the dictionary through about once a year." The author tells a clever story of Daniel O'Connell winning a lawsuit with the knowledge furnished him by the etymology of a word. "He was engaged in a case where the matter at issue was certain river rights, especially touching a branch of the stream known by the name of the 'Lax Weir.' His clients were in possession of rights formerly possessed by a defunct Salmon-fishing Company, formed by strangers from Denmark, and they claimed the privilege of obstructing the 'Lax Weir' for the purposes of their fishing, while the opposite party contended it should be open to navigation. A natural inference from the name of this piece of water, in question, seemed to turn the scale against O'Connell, for how could he establish the right to make that a close weir which, ever since the first existence of the fishing had been notoriously a lax one? His cause seemed desperate, and he had given up all hope of success, when victory was wrested from his adversaries by a couple of lines on a scrap of paper that was handed him across the court. These lines informed him that in the language of Germany, and the North of Europe, *lax* or *lax* means a salmon. The 'Lax Weir' was only a salmon weir. By the aid of this bit of philological knowledge, O'Connell won not only a verdict for his client, but for himself a great and sudden growth of his reputation as a young advocate."

Prof. Matthews treats at some length upon the exaggeration of Americans and their reckless expenditure of language. He says they are the most so of any nation save the Irish, and he continues: "Not only in our court-houses, and representative halls, but everywhere, we are literally deluged with words—words—words. Everybody seems born to make long speeches, as the sparks to fly upward. The Aristotelian theory that Nature abhors a vacuum appears to be a universal belief, and all are laboring to fill up the realms of space with 'mouthfuls of spoken word.' The quantity of breath that is wasted at our public meetings—religious, political, philanthropic, and literary—is incalculable."

"One is struck, in reading the 'thrilling' addresses on various occasions, which are said to have 'chained' as with books of steel the attention of thousands, and which confer on their authors 'immortal reputations' that die within a year, to see what wasteful word-piling passes with many for eloquence."

"It is said that not one of the three leading members of the convention that formed the Constitution of the United States spoke, in the debate upon it, over twenty minutes. Hamilton was reckoned one of the most diffuse speakers of his day; yet he did not occupy more than two hours and a half in his longest arguments at the bar, nor did his rival, Aaron Burr, occupy over half that time. A judge who was intimately acquainted with Burr and his practice declared that he repeatedly and successfully disposed of cases involving a large amount of property in half an hour. Indeed, says he, 'on one occasion he talked to the jury seven minutes in such a manner that it took me, on the bench, half an hour to straighten them out.' He added: 'I once asked him, 'Colonel Burr, why cannot lawyers always save the time, and spare the patience of the court and jury, by dwelling only on the important points in their cases?' to which Burr replied, 'Sir, you demand the greatest faculty of the human mind, selection.' To these examples we may add that of a great English advocate. 'I asked Sir James Scarlett,' says Buxton, 'what was the secret of his preeminent success as an advocate. He replied that he took care to press home the one principal point of the case, without passing much regard to the others. He also said that he knew the secret of being short. I find, said he, 'that when I exceed half an hour, I am always doing mischief to my client. If I drive into the heads of the jury unimportant matter, I drive out matter more important than I had previously lodged there.'"

"Profruity, it has been well said, is more offensive than it once was, because men think more rapidly. Akin to the profruity of style which weakens so many speeches, is the habitual exaggeration of language which deforms both our public and our private discourse."

This is advice some of our public speakers will do well to profit by. All who desire to speak and write correctly should buy and study this book, especially those writing for the press. Those who will thoroughly master the volume and become imbued with its author's spirit may call on the JOURNAL for a life subscription free of cost, if they do not feel repaid an hundred fold for both time and money spent."

A POPULAR TREATISE ON THE LAW OF MARRIAGE AND DIVORCE. By M. S. Robinson, of the United States, England and the Continent, with a complete history of the Roman Canon and Ecclesiastical law. For sale only by the author. Chicago, 1884.

This little book is replete with wholesome ideas. The author says in his preface: "During an enforced idleness of some weeks' duration, in the summer of the present year, the following pages were penned, the main object being mental occupation, with a possible thought, perhaps, of future publication, with resulting financial profit should the work prove acceptable; and, remotely, a desire to benefit his fellow-men by disseminating a better knowledge of the law governing the contract and status of marriage, its privileges, rights and duties, both in relation to the immediate parties thereto and their obligations to the society in which they live. There are few subjects so little understood by the average citizen, as that of the law governing marriage and divorce. All large cities are a class of shysters, manuevering under the garb of an honored profession, who insert in leading newspapers advertisements like this: 'A. Blank, attorney at law, 24 Shyster Row. 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CHICAGO, ILL., Saturday, November 15, 1884.

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## A Pearl of Great Price.

If nothing else is to be learned from the late Presidential campaign this at least is,—the inestimable value of a good character. The contest that has agitated the whole country for months, evoking the warmest feelings and the most pronounced opinions from most of our citizens, has really turned chiefly on one question: That of the moral worth of the two leading candidates. Compared with this, all other issues attempted to be forced upon the public fall upon indifferent ears. In every heart one grand inquiry was uppermost: Is Senator B. or Governor C. a fit man morally to preside over this great republic?

That such an issue had to be made is certainly matter of profound regret. To many of the wisest and best among us it has seemed nothing less than a national dishonor before the civilized world for us as a people to be obliged to discuss but this one thing, to discuss it everywhere in public and in our homes, and decide by it the gift of the most august and responsible position on earth. Is not one or the other of the two conspicuous candidates grossly unfit for it by reason of a moral turpitude, of which not one man in ten thousand would be willing to be known as guilty? What a question to be offered to the American people!

Nor did our calamity stop here. It was deeply aggravated by the overmastering temptation forced upon great numbers in both high and humble stations, to disown their real convictions, to play the part of ingenuous casuists rather than of honest men; to become in a word that, reproachable as it is, does not overstate the truth, liars themselves in their paltry defence of acts which not one of them dares say he himself has done or would do. This is a dreadful part of the matter; perhaps, indeed, when duly considered, the worst part of it.

What numbers seem to have persuaded themselves and to have tried to persuade their hearers and readers, first, that questions of moral character outside of official conduct are wholly irrelevant and out of place, if not, indeed, too insignificant to be raised by any but the narrowest and meanest of critics; and, secondly, that no array of facts could be clear enough to prove official dishonor. Such wounds in the public morality are deep. But great as our calamity has been, it has not been unmixt. Like many another evil permitted in this world of disciplinary experience, it is not wholly such. Some lessons may be learned from it that will, perhaps, ultimately prove a full offset.

One of the most manifest of these, and one forced on the attention of the dullest and lowest natures, those least in the habit of appreciating moral distinctions is the real value of character. Many have never dreamed that it was a thing of so much importance as it now appears to be. It is evident enough now what it can do for a man. And what any great want or weakness in respect to it can do against him. Has one man been officially honorable? Is another socially pure? These are not insignificant questions which can so trouble and toss a continent for months; on which hundreds of thousands of votes have hung, to be determined by all the evidence attainable. Seldom, if ever, in our history has so heavy a testimony been given by the more thoughtful and pure to the baser

orders of mind as to the worth of character. It must be heeded.

And especially will it not be lost upon the active politicians of all grades. Never again will the men who make it their business to select candidates for the highest office in the gift of the people, or indeed for any high office, venture to disregard the element of moral character in their nominees as they have done. It makes their game too immensely difficult and uncertain. It involves a frightful expenditure of money, of labor, and of reputation on their own part. The single false step of nominating a man not morally unimpeachable has cost each party millions of dollars and many millions of lies in the end more costly than the money—which need not otherwise have been expended. Had either of the nominees been able to present a clean and perfectly honorable record, unassailable on grounds of morality, while his opponent was unable to match him in that respect, he would have been carried to his high place in a sweeping triumph. The sagacious politician of the future will be likely to remember this.

Nor is the inference a remote one—too remote for the keen American people—that in more limited and humble spheres character has a value that will not fail to be appreciated. In every public official not only, but in every private citizen in all the varied relations of life and mutual service the late strenuous and universal discussion is fitted to beget a new sense of the worth of the priceless gem, CHARACTER.

## Not well Supported.

The Radical Review of this city edited by Mr. and Mrs. George Schumm, has from the start been an able paper; one that every intelligent, well-meaning materialist should be proud to patronize. The editors brought to their task a large stock of devotion and energy; if they have appeared to us at times as somewhat narrow and have sharply marked the limitations of their breadth, this has not blinded us to the great merits of their work. Hence it is with pain and regret that we notice in the Review of the 8th inst., the following significant announcement.

When we shall publish the next Review will depend largely on a quickening of the conscience of several hundred subscribers who are in arrears.

It is a burning shame that a constituency making the loud professions of interest in the enlightenment of the people that materialists do, should oblige their editor to thus publicly brand them. Mr. Schumm will find in time that a high-class paper is not what the great body of materialists want. With of course very many honorable exceptions, materialists—not agnostics—are crude, coarse, aggressive and selfish. A high-toned independent exponent of materialism is not to their liking. If Mr. Schumm will cease writing able editorials on matters of general interest, stop publishing Mr. Salter's masterly lectures, suppress the scholarly essays; and fill in with vulgar diatribes against Christianity, buy a few of Seaver's standard letters from correspondents with editorial comments attached; if Mr. Schumm will do all this, he will find more money in his pocket and more time on his hands.

## Unassailable Ethics.

On Sunday preceding the late election W. M. Salter, the regular lecturer of the Chicago Society Ethical Culture, took for his subject, "Moral Issues in Politics." The talented speaker said some things which have additional force when applied to teachers of religion, philosophy and morals. "Public and private character," said this ethical teacher, "are identical, and in a candidate neither should require any apologies. What worse influence upon the men and women of this country can be imagined than the elevation to power of a man morally rotten? Whoever sins against the sanctity of the home may try to live a better private life, but he should never pose before the public as a reformer." The italics are ours; the special emphasis is given for the benefit of some well meaning people in different parts of the country, especially in Iowa, New York, Tennessee and Massachusetts, who have complained when the JOURNAL has stoutly advocated views identical with those of Mr. Salter, and emphasized its views by naming those to whom it referred.

## Interest in Psychological Study.

On another page all the space that can be spared is given to selections from our exchanges, showing the wide-spread interest in the movement for psychological research as advocated by the RELIGIO-PHILOSOPHICAL JOURNAL. This intense and friendly interest will surprise some Spiritualists—not those who read the JOURNAL—who have been taught to regard non-Spiritualists as enemies only to be met with bludgeons, and against whom unceasing war was a necessity. The world feels the need of our facts and only demands what it is rightfully entitled to, and which, as Spiritualists, we should feel perfect confidence in being able to give.

The Palouse Gazette of Oregon, speaks as follows in reference to a lecture delivered there by Geo. P. Colby: "The seating capacity of the hall had to be increased to accommodate the attendance. Unable to attend, inquiry elicits the fact that the lecture was a masterly elocutionary effort." This report does not tally with Mr. Colby's flow of language and appearance in personal conversation, and we confess our inability to explain the phenomenon.

## Business for Dr. Rauch.

Some weeks ago *The Tribune* made a vigorous onslaught upon magnetic doctors, declaring they were always women, and sweepingly asserting the infamous nature of the business conducted under the thin guise of healing. In so far as the *Tribune* spoke for its own advertising patrons among these healers, we are willing to believe it spoke by the card and was justified in broadly implying that their "healing" shops were only dens of infamy; hence we second its assertion that the Police, Grand Jury and State Board of Health should look after them. As the *Tribune* has publicly confessed to a knowledge of the nefarious character of the traffickers whose wares it advertises, the JOURNAL would respectfully call the attention of Dr. Rauch, the efficient Secretary of the State Board of Health, to the following sample advertisement extracted from last Sunday's *Tribune*:

**ASTROLOGY—MRS. DR. ——— THE DISTINGUISHED** astrologist, advises upon love affairs, marriages, friends, enemies, sickness, speculation, etc.; massage treatment for rheumatism, debility, and all nervous diseases.

If this charlatan and others advertising in the same paper are plying illegal callings and are disreputable as the *Tribune* affirms, Dr. Rauch should do his duty and have Deacon Bross, ex-mayor Joseph Medill and the other owners of the *Tribune* indicted as accomplices. Only by the aid of these gentlemen and others owning daily papers can these human wolves successfully prey upon the public. While Dr. Rauch is investigating what Messrs. Medill and Bross know about the "Massage treatment for rheumatism, debility and all nervous diseases," and how far they are criminally liable, Chief of Police Doyle might send some of his detectives to learn the true inwardness of the business for which the *Tribune* got a half dollar for advertising as follows:

**ALL IN DOUBT OR TROUBLE CONSULT MRS. ———** wonderful campaign medium, jubilee seance, Tuesday, 10 P. M.

Our venerable cotemporary, the *Investigator* editor, has wrought industriously at the case and in the sanctum for now well-nigh onto an hundred years. He is a versatile genius and in addition to admirably editing his conservatory of ancient relics, he fills its columns with letters ostensibly from Spiritualists and Liberals, but in reality the product of his own fertile brain. Then after signing them "A Liberal," "A Spiritualist," or some other appropriate and timely pseudonym, he dematerializes as a letter-writer, and resuming the editorial pen, deals out sweet and gentle advice or approval as required. The story goes, though we don't vouch for its truth, that the good man began twenty years ago to have some of the best of these admirable letters stereotyped. This wise forethought now saves him much time and expense, as he is quite safe in selecting at random from his stock one or more for each issue applicable to some question before his readers. The JOURNAL would suggest that he make a book of them and circulate it among his materialistic exchanges who have less able and humorous writers, that they too may profit by his early industry; or possibly it were better that he should send charges prepaid, a choice selection of such as he has worn threadbare. Bless his dear heart—he disclaims having a soul—how we do relish those letters, may their repetition never cease.

The Mormons at last seem to be getting the worst of it; two of them having been lately convicted of polygamy and sentenced to the penitentiary. That this was done on the testimony of the second wife indicates that Mormon women are not so completely under subjection but that they can be made to aid in their own liberation. It is now in order for the Mormons to retaliate by prosecuting their brother Christians in high official positions who are guilty of bastardy, prostituting their offices for personal gain, and other offenses.

The Boston Sunday Herald of the 2nd inst., contains a cut of the magnificent Spiritual Temple now nearing completion in a fashionable part of that city, mention of which has several times appeared in the JOURNAL. Mr. M. S. Ayer has assumed the entire expense of \$150,000, and the structure is to be occupied by The Working Union of Progressive Spiritualists. The munificent example of Mr. Ayer is worthy of emulation by others of the many wealthy men in Spiritualism. The JOURNAL will in due time publish an illustration of this Temple.

Dr. C. S. Merrill, at his college clinic in Albany, testing the efficacy of the new anesthetic, hydrochlorate of cocaine, stated that it has been used in the throat clinics of Vienna for about a year—the throat and larynx being brushed with it to produce anesthesia of those parts for operative work—and that the first knowledge we had of its action as a local anesthetic for the eye was from a paper by Dr. Kollar of Vienna, read at the Heidelberg Congress of Ophthalmologists September 15th, and Dr. Kollar had only discovered its peculiar properties two weeks before that meeting.

The Baptist pastor at Granville, Neb., gets a salary of \$100 a year. A Nebraska paper says that the recipient does not try to live on it, but works at his old trade of shoemaking. His congregation do not object to this way of providing cheap ministry to them, but they have made a tremendous row because on several Sundays, in making announcements from the pulpit, he included a notice that he would mend shoes better and cheaper than the opposition cobbler.

## GENERAL NOTES.

Next week we shall publish an excellent lecture on "Science and the Phenomena Termed Spiritual," by Major-General Drayson, before the London Spiritual Alliance.

We publish this week the Mediums' Directory. We can not vouch for its correctness, as mediums often neglect to inform us when they change their residence.

G. H. Geer is ready to resume work in the lecture field. He will answer calls to lecture for societies, East or South. His permanent address is New London, Minn.

Dr. E. L. Lyon of Boston, will speak before the Peoples' Society of Spiritualists in Martine's Hall, 54 Ada St., next Sunday at 3 P. M. Subject: "Immortality Proved by Science and Philosophy."

Mr. Merritt Munson of Geneseo, Illinois, passed to spirit life last week at the ripe age of seventy-nine. It was our good fortune to be well acquainted with this amiable gentleman for many years.

We learn from the *Christian Register*, that our valued contributor, the venerable Herman Snow, was to open a discussion on Modern Spiritualism at the Boston Monday Club last week.

Alexander Graham Bell hopes to introduce generally into deaf and dumb institutions the entire substitution of articulate conversation for the present system of sign language.

A Georgia paper relates the case of a fox standing his ground, fighting a dog and a man in open ground until killed—the first time a fox was ever known to face danger when there was a chance to run away.

It is said the Astors alone own 3,600 houses, all of stone and iron. The lowest rental they get is \$1,500 per annum, and the highest \$50,000, which some of their enormous downtown buildings bring.

Major J. B. Young of Marion, Iowa, was our guest last Sunday. When the Major has caught up with his long delayed court business we hope to lay before our readers some of his European experiences.

Mr. Thos. B. Hussey, a prominent Spiritualist of Maine, called at our office en route to Montana where he goes to settle. We were pleased to meet him, and have a talk with one of the numerous and staunch friends of the JOURNAL.

In Switzerland you can send almost anything through the mails. Trunk, gripsack, hat-box, bag of potatoes—it is all one to the Swiss postal authorities, as long as you pay the postage. And it is a very rare thing for any thing to be tampered with or to miscarry.

M. Debove, a distinguished French physician, said recently that certain patients, particularly those having sciatitis, may be cured by slightly cauterizing the lobe of the ear. Not that there is any connection between the lobe and the disease, but some people have powerful imaginations.

Mrs. Julia A. Bishop, 79 Peoria street, a trance and test medium to whose good work the JOURNAL has often referred, is spoken of by a critical investigator as having given him the best proof of a future existence and the return of spirits he has found in twenty years' search.

Mrs. E. L. Watson has been engaged for another year by the San Francisco friends. She will, however, obey the persistent demand of old friends and visit the East next summer; so there is a chance of hearing her at some of the camp meetings in July and August.

Dr. E. L. Lyon will lecture on the following subjects: "The Two Beliefs between which Humanity are being Crucified;" "The Cause of Crime and its Remedy;" "What is Sin, and who are the Sinners?" "The Causes and Cure of Pauperism." For terms, etc., Mr. Lyon can be addressed in care of this office.

Among a lot of modern proverbs sent to a London newspaper were these: "It's a poor musician who cannot blow his own trumpet." "The want of money is the root of much evil." "If you'd know a man's character follow him home." "Only whisper scandal, and its echo is heard by all."

The pet aversion of a Japanese is the fate of being buried at sea. The other day Kido, an attaché of the Japanese Legation at Berlin, embarked at Marseilles for Yokohama. To make sure that if he died at sea his body should not be consigned to the deep, he took on board with him a handsome coffin and every thing necessary for embalment.

The Eagle of Saratoga Springs, N. Y., says: "At the meeting of the Spiritualists Sunday evening, Gen. Bullard, Peter Thompson, President Horn and James Gallor made fitting remarks. Dr. Mills, in response to a voice in the air, was blindfolded, but he moved among the congregation rapidly, pointing out ladies and gentlemen; and describing and naming spirits by their surnames which were invariably recognized. These descriptions, given under test conditions, were certainly wonderful and produced a profound impression."

An importer and exporter of furs gives this information: "The house cat is one of the most valuable of fur bearing animals, and when they disappear from the back fences they often find their way to the furrier. It is an actual fact that in 1882 over 1,200,000 house cats were used by the fur trade. Black, white, mink and tortoise-shell skins are most in demand, and are made into linings. As for skunks, 350,000 were used in this country last season. They come from Ohio and New York principally, and, as in pursuit of the tiger and lion, the bravest men are required."

The Sixteenth Annual Meeting of the American Women Suffrage Association, will be held in this city, Nov. 19th and 20th at Hershey Hall. Mrs. Mary B. Clay, Mrs. Julia Ward Howe, Lucy Stone, Henry Blackwell, Mrs. Livermore and many other leading lights, will address the Association.

Charles Dawbarn has been lecturing in Troy, N. Y., also before the Labor Lyceum of New York City, and the Everett Hall Society in Brooklyn. He is to deliver next month a course of lectures in Springfield, Mass., on the following subjects: "Spiritualism and Christianity," "Spirit Power," "Nature and Man," "Morality and Mediumship," "Natural Sciences," "The Size of Man."

Our occasional contributor, Mr. George Lieberknecht, is translating into German, "M. A. Oxon's" "Spirit Teachings," for publication by instalment, in Dr. Crixia's paper at Leipzig. "Spirit Teachings" is a valuable work, deserving of wide circulation. It is an octavo volume of 300 pages. Price \$2.50, postage 12 cents extra.

The old Allen estate at Claremont, Surry County, Va., on the James River, has been cut up into 250 small farms by its last purchaser, Mr. Mancha, and is now a flourishing colony of over one hundred families, with six stores, a factory, school house, church and newspaper. It is also a station on the Atlantic and Danville Railway.

A few days ago some dry sage on the battle field of Missionary Ridge, near Chattanooga, Tenn., took fire and the flames spread with great rapidity. A stump soon blazed up and in a few seconds a roar like thunder reverberated down the valley, and the stump was blown into ten thousand pieces. Investigation developed the fact that three shells were embedded in the stump and exploded from the heat.

Americans who have been residents of Mexico for years are constantly passing through from the interior en route for the States. They all assert that the country is in an agitated condition. Political strikers are getting in heavy work. Robberies and murders, of fiscal and unofficial, are more common than ever before, and a generally unsettled feeling and expectancy of a crisis prevails.

The Star Lecture Course, of this city, will be inaugurated for this season on Thursday evening, November 13th, at Central Music Hall, by the Able Carrington Grand Opera Company with an excellent programme. This Course offers many attractions for the season, embracing some of the best and most popular stars. Our city and suburban readers should avail themselves of this rare opportunity and secure seats for the Course without delay.

A grand opportunity is now presented for those wishing a copy of Mrs. Emma Hardinge Britten's latest work, "Nineteenth Century Miracles." This work, lately issued, is royal octavo, fine tinted paper, cloth binding, containing fine engravings of some of our most illustrious men and women, and has previously been sold at \$2.50, postage 25 cents extra; it has now been reduced to \$1.50, postage 25 cents extra. At this low price every reader of the JOURNAL ought to send for a copy. For sale at this office.

Unity says: "Harvard University in its recent action of giving its professors one year in seven for private study, has set an example that churches might do well to follow. A sabbatical year would give to the working week of years sufficient additional power to justify the expenditure." It also states "That the National synod of the Presbyterian church have voted to withdraw all their students from Columbia Seminary unless the teaching of Evolution be stopped. In this vote the dear brethren are unconsciously yielding to the law of the survival of the fittest. The weakly brethren should be excused from a vigorous diet. Only those with healthy digestion survive."

About a month ago Mrs. Julia E. Burns, the medium, of 132 De Kalb Street, received a call from a lady wholly unknown to her, but widely known in Chicago. During the seance the visitor was told that her husband would very soon pass to spirit-life; that he would "go out like a flash." The visitor was greatly affected, and asked if there could not be something done to prevent; but received no encouragement. Two weeks after, the prediction was literally fulfilled. Were it permissible we could give the details in a way to make this a striking proof of prevision; suffice it to say the story has been substantiated by the widow and sometime may be given to the public in full.

Again is the soul of our esteemed Boston cotemporary harrowed; again does he find the weight of his three score years and ten-krone as he attempts an involuntary two horse act. Could he remain on the fence, his equanimity would be maintained and his melodious voice be heard warbling the song of harmony. Alas! from off his comfortable perch he was forced to try the difficult equestrian feat of riding two mettlesome steeds going in opposite directions. And now the poor bachelor brother lies in the saw dust of the arena, a ludicrous spectacle. Let his fate be a warning to aspiring youths seeking editorial responsibilities; let it teach them the danger of relying upon Messrs. Talk-Both-Ways, Good-Lord-and-Good-Devil, Placate-Evil-Spirits and Tickle-the-Tricksters as "controls" of their editorial manifestations. Heeding the danger in time and giving these dangerous guides notice to quit, will save candidates for the editorial arena, the chagrin that has overtaken the dear old Boston brother, who now prays that Prof. Brittan will defer his messages or else talk of something not calculated to make people think.







## Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

### Life Evermore.

If these few years of care and strife  
Fill out the measure of our life,  
If life but means this fleeting breath,  
Ceasing with that which we name death,  
How sad a thing it were to live,  
How dreary a thing to die.

If, like the wave upon the shore,  
Life rings its chime and is no more;  
If like you bark all tempest-tossed,  
We stem life's tide but to be lost,  
How vain our struggles here to live,  
How hopeless then to die.

But if the wave that beats the shore  
Rings out the glad Life Evermore,  
Though into darkness we may glide,  
And meet alone death's sullen tide,  
How brief then seem our trials here,  
How hopeful then to die.

If we like sunset so intense,  
Which burns into the soul and sense,  
Or childhood's dream, and old folk lore,  
Can only live in memory's store,  
Ah, then it were joy to live,  
For memory, too, would die.

But as the sunset's parting ray,  
Throws into night a gleam of day,  
As childhood's dream, and manhood's prime,  
Lives in the heart through life's decline,  
So into our last even-tide,  
Life throws a golden gleam.

If 'twixt the cradle and the grave,  
Where hearts may break, and cypress wave,  
Come all there are of love's sweet dreams,  
And from beyond no love light gleams,  
'Twere better far we had not loved,  
Since that fond love must die.

But love which breaks the heart's repose,  
Unfolding like the summer rose,  
Lives on beyond death's sullen roar,  
And greets us from the other shore,  
How joyous then if we have loved;  
Fond love can never die.

As after the night comes the rosy morn,  
As out of the darkness the day was born,  
So out of the joys and griefs of earth,  
Death but proclaims a glorious birth,  
And into our last even-tide,  
Heavenly harmonies may glide,  
While loved ones from the other shore  
Chant the glad words, Life Evermore.

—SARAH A. HARRIS.

For the Religio-Philosophical Journal.

### The Gospel of True Manhood.

BY CHARLES DAWBARN.

No. 8.

The physiologist teaches us how rapidly the blood courses through human veins, and how quickly it returns to the heart in an unceasing flow; but the life of that blood pulsing through the veins of the unborn child; therefore whilst the mother is giving of her life to the child, the child is equally impregnating the mother with his nature. When we have received and accepted this fact, we are prepared to follow it to yet more outreaching consequences.

A childless marriage is without the completion of union that is developed through motherhood. Until the husband's many vigor throbbing in the veins of his unborn son it is impossible that he can have evoked the full power of love in his wife's nature. She is not yet lover of his love; life of his life; the duplicate of himself moulded in purer, nobler, more refined matter, which is the result of motherhood. She may have the devotion born of mutual affection, but without the divine completion which declares, "male and female created he them," and thus build up one complete individuality. But that mother may have been cursed, rather than blessed, by this completion of union; for nature tells the truth and often proclaims from the house top that which poor humanity would fain cover up; and so the nature or appetite that may only be latent and unexpressed in the husband is, as we well know, communicated to the child by the law of heredity.

But this other law of which we are speaking declares that every thing belonging to the unborn child shall be shared by its mother; and thus the fair young mother may become moulded to the passions and appetites of her husband; or to passions and appetites of his ancestors, which never found any expression in him, but passed onward to his child, and through that child to the wife and mother. This is a fearful thought, but nevertheless a stern fact.

If you, my brother, who stand in pride of intellect, honored of men, have had ancestors who lost their reason, then the tendency to insanity, passing through you without discovering a weak spot, may by expression through your child find judgment in your wife and some day, crying out your life's joy, "This thought I will leave for the reed to elaborate, for insanity is only named as a suggestion. But much that alarms society when it hears of the shadow that has fallen upon wifehood and motherhood, has sprung directly from the husband.

Young man, when you are sowing your wild oats, living the life of an animal, do you realize that you are keeping a diary? This diary through your nature is a record of every foul thought, lascivious act, and unmanly desire in which you have ever indulged; and that getting married and becoming a reputable citizen no more blot it out than it obliterates the scar of an old wound. And it is not only to the child that you bequeath your legacy, but through the child, to his mother, your wife; and if she be impressionable or through her ancestors have within her nature that respond to your steel, then a spark may be struck at any time that shall set her life aflame with shame and disgrace.

This is a view of marriage rarely entertained, yet it is a truth; and from it follows as a consequence the necessity for far more than the usual careful examination into the life of a would-be husband. We have all known cases where marriage was a consumptive blast sent the healthy one to an untimely grave; and if health to breathe can contaminate and kill, how much more deadly the mental contagion that flows through life to life. Remember, it is not the man who is in danger here. He is already what he is; but the fact that an unborn child cannot only disease the mother in her body, but also in her mind, is a fact you should realize. Lovers will never be cool enough to estimate the danger, but parents may and should every day.

We are now ready to notice the consequences of this law upon a second marriage. The wife may be the better or the worse for her former marriage; changed she is by the eternal law of nature, if she became a mother. Her children by her second husband will have hereditary tendencies coming from her first husband, as certainly as that the white wife of that negro continued to bear colored children to a white husband.

So the widow does not stand in the position of a maid. She is not, and cannot be, what she was as a girl, though her life may have been pure as her diamonds. Mind, she may have been greatly blessed by her union. I only say that, as matter of fact, the child of a second marriage will inherit traits of character, latent or expressed, that belonged to her first husband.

But this thought must carry us yet further. It opens up before us the subject of divorce, for it will show us that separation by death and separation by divorce do not by any means place the second husband in the same position. In my next I will endeavor to show the importance of this fact and, perhaps, bring this series of articles to a conclusion.

The "Gospel of True Manhood" is the glad tidings that manhood has the power to mould its own destiny, independent of deity or priest; and whatever may be the name under which my thought may be recorded, it will ever be an attempt to expand man's conception of his own manhood and his power, till the worship of any supernatural being and the superior to himself become ridiculous; and the whole machinery of ecclesiasticism will be relegated to the dark ages from whence it sprang.

The Bible has just been translated into Zulu.

The Japanese are the largest eaters of fish in the world. Fish, indeed, is the staple food of the nation.

## Answers Given to E. W. Wallis's Questions by J. J. Morse and his Guides.

(Medium and Daybreak.)

To the Editor.—Dear Sir: Spiritualists and mediums are under an obligation to Mr. E. W. Wallis for raising the questions published in the *Medium*, of August 23rd. If disposed to criticize, my remark would be that instead of the questions being directed as to mediums generally, they should have been submitted to trance speaking mediums, specifically, as it is to that class they particularly relate. As, however, my present purpose is but to briefly reply to the first series of questions numbered one to five, I will not now enter into a consideration of the points involved, though, if the Editor considers such would be in any way useful, it will give me pleasure to contribute some reflections in that direction later on. The questions I will quote and answer separately, as follows:

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

1.—Are you a spirit speaker? wholly unconscious, partially unconscious, or conscious?

The entrancement in my case is accompanied by closing of the eyes, and the suspension of consciousness, but is not always of the same intensity.

2.—Have you been given through you satisfactory proofs of spirit identity?

Yes: But such evidence was apparently given with difficulty.

3.—Have you other phases of mediumship than public speaking, and has your mediumship changed since your first development?

Yes: Am "Impressional;" my mediumship has manifested several changes since its commencement. See an account of my development, in "Leaves from my Life." (J. Burns, London.)

4.—Do you try to educate yourself and develop your mediumship?

Certainly. As the gardener "grafts" to improve, so should mediums act "knowledge" to their gifts.

5.—Are you much affected by "conditions," if so, how?

Yes. Personal health, body and ease of mind, the character of surroundings, conditions of the atmosphere, and many other matters exert decided influence on my mediumship.

I submit the foregoing answers, sir, to the consideration of yourself and readers, merely as stepping-stones, and shall if permitted be pleased to treat the entire subject more completely later on.

Faithfully yours, J. J. MORSE.  
201, Euston Road, London, N. W.

ANSWERS BY MR. MORSE'S CONTROLS.

On Sunday evening, Sept. 7th, the "Questions to Spirit Controlling Mediums," were submitted to Mr. Morse's guides, at the close of the lecture at Carlish Road, and though the stenographer labored under several disadvantages, the following is sent us as a fairly accurate transcript of the notes taken of the replies:

1.—How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?

That is a matter which to some extent depends on the conditions surrounding the medium, as also of the personal condition of the medium. Direct automatic control is very rare, though as a rule we manage to obtain a very faithful expression of our own thoughts through the utterances of the medium. We find the ideas, and such words as we can suitably express through the faculty. Frequently we inspire the ideas, and the words which the medium utters are reduced to language, and then we supervise their ultimate utterance by our own will-power. In such cases we utilize the mental furnishings of the medium.

2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?

Our action in this matter has to be determined by circumstances. But the entrancement is usually for "inspiration," rather than "automatic" control.

3.—Do the conditions of the medium, or the surrounding influences, affect you, if so, how?

Yes. Such do affect us; by deranging the psychological atmosphere surrounding the medium, clouding his brain, and dulling his interior perceptions; thus marring our work, when conditions are adverse. When, on the contrary, conditions are favorable, that is to say, when the psychological atmosphere is clear, the company harmonious, the medium free from any undue agitation, we find it easier to control and stimulate the faculties, and are then enabled to operate upon him with greater effect.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

We act occasionally as the spokesman of other members of our band, at other times we speak for ourselves; but, in either case, our utterances are in accord with the leading ideas of all other members of the band.

5.—Can you give expression to the facts and thoughts foreign to the medium's mind?

As to "facts," sometimes; as to "thoughts," yes under favorable conditions.

6.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you helped or hampered by the suggestions of a positive person?

To the latter part of the question—Yes. If we find such "thoughts, ideas, and illustrations" useful to our purpose, we should use them without hesitation.

7.—How is it that speakers, presumably under spirit control, sometimes give utterance to the thoughts of persons in the audience?

Because such mediums are brought into sympathetic relation with such persons, and the medium being in a negative condition, readily absorbs any dominant thought that floats about him. He is a species of sponge, and we are obliged often to use the thought as the best means of expelling it, and clearing the medium's mind for our own work.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means, or which they have obtained from other persons in the audience, are we justified in thinking such spirits dishonest and immoral, and in calling them "mental pickers"?

If they claim to be the originators—Yes. But the best thinkers in either world continually utilize the labors of others.

9.—Do you know anything of a "class of spirits" who pander to their audiences, retaining to themselves truths which would do good with their hearers?

Yes. They are not all inhabitants of the Spirit-world, nor are mediums their only exponents, or Spiritualist audiences their only victims.

10.—Is it your opinion that trance mediumship requires the "stunt-eyed" condition? That the medium should refuse to educate himself, but rely solely on "the spirits" for intellectual culture and spiritual development?

To the first part of the question—That depends on the kind of medium we use—in this case we say, at present, yes. With regard to the latter portion of the question: We are no advocates for any one sitting with shut eyes and open mouth for little plums to drop in and fill him with good things. Self-help is the best of help, and God helps those who help themselves; and our experience is that the brain, quick with great thoughts, and trained to careful thinking is the best brain for continued public "control" work.

11.—Are we justified in expecting "originality" in trance or inspired utterances, and what proof have we that spirits are the originators, authors, composers, or inspirers of the utterances delivered by mediums? or other words—What is the value of trance mediumship as an evidence of spirit identity?

The nature, character, and value of the recorded trance addresses of mediums throughout the world, is the best answer to the first part of the question. The mediums, the intimate friends of mediums, and the incidental circumstances, best can elucidate the second portion of the question; and as to the third part of the question, we would say that the evidence of direct spirit action, to those who know nothing of the subject, is very slight. As a rule, the purposes served may be described as a ministering to the intellectual need and spiritual requirements of Spiritualists, and the utterances of the mediums, and the stimulation to inquiry, of outsiders.

12.—Will you explain what you understand by Thought Reading, Thought Transference, or Infusion; and the difference between psychological states and spiritual mediumship?

The question embodies matter for a distinct lecture, and we must reserve our replies until we can devote a sufficiency of time to deal fully with it, for it is far too important to be dealt with now at this late hour.

THE RELIGIO-PHILOSOPHICAL JOURNAL truly says of the Unitarians that they must become "Spiritualists," or "they must become Atheists and Materialists," as must the Universalists, the Hicksite Quakers, and all manner of liberal Christians; for they are all at the dividing of the paths and must take the one to Spiritualism or the other to Materialism. The JOURNAL has omitted to mention a third path, the Lord's New Church. But very likely it does not believe there is such a Church.—*New Church Life*.

## Notes from Brooklyn, N. Y.

Our Conference has fairly begun its fall and winter work, and the meetings have so far been well attended. When people get accustomed to our new and cozy quarters, I think the numbers will increase. We have decided to discuss the subject of "Mediumship," which is so little understood by the oldest of believers in our faith. Mediums, or a large proportion of them, are ignorant of the forces which, through their physical organism, make them susceptible to influences both mundane and supernatural. If our public and private meetings were devoted to a single subject every day, sending out their aspirations towards the Spirit-world for light and knowledge, and for pure and holy influences to surround and guide them, the standard of mediumship would be exalted, and better and more satisfactory phenomena be the result.

We had selected for our subject Sunday, Nov. 2nd, "Some of the Perils of the Dangers and Perils of Mediumship." Deacon D. M. Cole gave the opening address. He said, in substance, that mediumship is misunderstood; that much that now passes as genuine spirit phenomena is the action of natural faculties, and much could be attributed to conscious or unconscious fraud. He argued that "mediumship" is not desirable for any one, as it makes the person unfit for the active duties of life. He had found that, when mediums, as a class, had become partially developed, they desired to use their gifts as merchandise, and they expected to get rich. While such had been the desire of many mediums, he knew that the contrary result had generally followed; they are poor, neglected and uneducated, and their abundance of life's duties makes them more discontented, and hence they are not in the right physical or mental condition to give satisfactory sittings to those who call for this purpose. He argued that being in this condition many are inclined to simulate the phenomena, and some, after a while doubt their own medial power. He argued that mediumship should cease to be merchandise; that those who were susceptible to spirit control should aspire to be noble, pure men and women here, and hereafter; and if they would take up life's burdens, and live for family, friends and spiritual growth, their lives would become healthy and normal, and their mediumship would be more satisfactory to themselves and to those to whom they gave sittings. The speaker made a scathing criticism of trance speakers, whose lectures, he said, were mostly words without meaning, and whose utterances of life are concerned, and such utterances generally were up so high in the clouds that the heart of humanity could not be touched by them. He said that mediumship is not necessary to prove man's immortality; that is an inherent right, belonging to every human soul; that the Infinite Spirit is ever ready to aid every one that desires honestly to know more of spiritual truth, and can never give aspiration for knowledge asked for by every human soul.

Hon. A. H. Dalley said that there is much truth in what Bro. Cole had stated with reference to the difficulties and perils of mediumship, and he was glad that our Conference had taken up the discussion of the subject, and he hoped that it would be considered for several weeks, for it must be examined carefully and without prejudice. He argued at length that spirit communication and influences are moulding the thought of the age, and that this process had been continuous for thirty years, and that in the future it would be more marked and beneficial, for those who are being used as intermediaries would learn more of the subtle forces that influence them, and would understand better than now the need of pure lives, and to avoid all semblance of evil and impurity.

John Dalley read from the Old Testament, in Kings, 13th chapter, where lying spirits misled those who were mediums in the earlier days, and he also read from Epistles of Peter and James, where the people were warned of lying and deceiving influences, and he said he had read from these old records of spirit phenomena to show that the same old errors were encountered by the followers of Christ. Spiritualism has progressed during the thirty-six years of its modern phase, and that the benefits already received by thousands and hundreds of thousands of people in every land and nationality are the best argument that he could advance. He believed that a consideration of the subject would aid us all, and more especially those mediums who desire to be honest and soundly grounded by such influences as instruct and elevate not only those who come to receive knowledge of the life eternal, but they themselves would also become wiser, nobler and truer men and women in all the relations of life.

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## Hudson Tuttle's Lecture.

Hudson Tuttle, who has always something good to say, has been admonishing Spiritualists respecting the "Golden Rule of Spiritualism." His paper, which appears in the August *Harbinger of Light*, sets forth some truths very necessary to be remembered and acted on by us as Spiritualists. The Golden Rule of Christ, "All things whatsoever ye would men should do to you, do ye even so to them," has been proclaimed by many a teacher before and since. Six hundred years before, Thales had said, "Avoid doing what you would blame others for doing." Five centuries before, Confucius taught his disciples, "Do to another what ye would be should do unto you." Christ carried the principle far beyond this in his own life. The key-note of it was self-sacrifice, as it has been of all earth's saviors, those great souls of love who have dedicated themselves to the advancement of the common good of the great brotherhood of humanity. If one test alone might be applied to determine whether a given life and teaching were fine gold or base metal, this should be the all-sufficient assay. Was the life instinct with selfishness, or was it animated by self-sacrifice? Selfishness, isolation, or self-devotion for the good of mankind; which was the note of the life, the end of his labors? Of the recent age, which is eminently an age of a luxurious selfishness that only too easily degenerates into a refined or even a gross sensuality, or a not less selfish intellectual culture, it is well to be reminded that man cannot neglect the affections and the imagination that are in him, without becoming dwarfed; and that he cannot neglect his duties of self-sacrifice, without abandoning duties that he owes to his fellows.—*Light, London*.

### A Weird Story.

(San Francisco Call.)

In front of the house No. 1,313 Steiner Street stands a weeping willow tree, to all outward appearance dead and in the first stages of decay. Every leaf has fallen from its boughs and twigs, and it forms a striking contrast to the slender willow diagonally across the street, which is fully clothed in green and presents a most vigorous and healthy appearance. According to those who live in the vicinity the decay and death of the tree were marked by coincident features in the life and death of the man who planted it, which, to say the least, were very mysterious. Two gentlemen have communicated the facts in the case to the *Call*, each being unacquainted with the fact the other had so communicated.

His story is that some fourteen years ago B. J. Collins, a painter by trade, changed his residence from Bartlett Street, in this city, to No. 1,313 Steiner Street, taking with him a small weeping willow tree. He set the







## The Press, and Psychical Research.

## A VOICE FROM OREGON.

The Chicago RELIGIO-PHILOSOPHICAL JOURNAL is urging upon Spiritualists the wisdom of forming a Psychical Research Society, whose object shall be to meet a popular demand (to use a Unitarian minister's words) for "demonstration of a life hereafter, and the return of spirit friends, in such a way as to meet general acceptance." That is an object worthy of attainment; and it may some day be reached, but it must be only after thorough scientific investigations and much constructive work.—*The New Northwest*, Portland, Oregon.

## HOW THE MERCURY STANDS.

There is nothing in the universe that man has not the right to investigate, and obtain all the knowledge thereof possible. To ignore well-attested mental or psychical phenomena, or assume that all such phenomena belong wholly to the domain of jugglery or trickery—and that without thorough investigation, simply indicates a shallow or bigoted brain.

Col. Bundy, of the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, we are pleased to see, is moving in the matter of establishing a school for the promotion of psychical research, where all so-called spiritual phenomena, and mental phenomena of all kinds, shall be subjected to the most thorough scientific investigation. San Jose (Cal.) *Mercury*.

## "THE GREATEST NEED OF THE WORLD."

The RELIGIO-PHILOSOPHICAL JOURNAL of last week contains an editorial of more than passing interest, under the caption, "Promotion of Psychical Research." Though written especially in the interest of Spiritualism, in its scope and application, it rests not there. As indicated by the title the article is in support of the organization of an association for the scientific research of the facts and fallacies of the varied phenomena known as Spiritualism. The JOURNAL has ever been one of the most reliable sources of information on this occult subject, and in this contribution the editor has in nowise fallen below his uniform liberality and consistency. His suggestions are plausible and comprehensive, and dictated in a spirit of candor and liberality. Mr. Bundy seems to be possessed of one of those rare minds that investigates for truth rather than theory, and when error appears he is not slow to enunciate it, let the fault lie where it may. Hence his exposure of the many self-styled mediums who traverse the country for gain by imposing on the credulous in false sciences and sleight-of-hand performances.

To investigate in favor of a ruling prepossession, ignoring all facts but such as go to strengthen opinions already formed, is to-day the greatest stumbling block in the advance of truth, whether in science, politics or religion. And yet few minds are so constituted as to be capable of any other mode of research. To cultivate, as we understand it, this very rare faculty of the human soul, independent thought, is the object of the organization alluded to. We shall watch with a great deal of interest this laudable enterprise in quest of spiritualistic truth. So supremely wonderful and incomprehensible in the line of known and scientific facts are the phenomena of modern Spiritualism, as claimed by its advocates, and so populous the brood of frauds, not only suspected, but actually known and exposed, that we have learned very gravely to doubt any actual basis of scientific fact in a theory that we had rather hoped might prove true. The greatest need of the world to-day, is some practical, demonstrable fact sustaining the doctrine of immortality. The popular and prevailing theory rests this all-absorbing question on the bare assumption of faith, unsupported by aught we can see, feel, taste or handle. And if this Psychical Research Society can add to faith knowledge on any scientific or demonstrable theory of sensual fact, the world will rise up and call it blessed.—*Herald*, Winchester, Ind., November 1st.

## "IT WILL NOT BE LONG."

The *Kansas City Journal* of the 2nd Inst., treats of Psychical Research in an editorial nearly two columns in length, from which we extract as follows:

That the human organism is fearfully and wonderfully made we have very old authority for, but science has never seemed to have any use for its study except as a cadaver. To see a self-moving, machine of one hundred and fifty to two hundred pounds weight propelled at various rates of speed, at a constant and unvarying rate of temperature at all degrees of external heat, that is just the degree necessary to hatch an egg, with so many pounds of blood forced through all parts of the machine every hour by a pump, exhibiting a working capacity superior to everything else in the world, ought to suggest to the thoughtful mind capabilities, powers, functions and possibilities beyond the knowledge of the scalpel and secrets that calomel and jalap could not discover.

The intelligent world will be glad to know that these other occult things are at last to be made the subject of a widely extended, thorough and capable examination by men of recognized character, intelligence, scientific skill and habits of investigation. Already the proposition is made and the measure initiated for a like society in America, and many of the first scientific men of Germany and France are in voluntary correspondence and observation in this direction, while special investigators have left Europe for the Orient, expressly in the pursuit of these studies. It will not be long before the intelligent, educated world will have the benefit of this wide examination by the very highest skill and character, and the question be placed upon a basis that will free the study from past disabilities. If the result proves that these phenomena that have confused men so long, are all resolvable upon well understood natural laws and forces connected with our physical organism, then the claim of the supernatural will disappear, and a new branch of study be opened up to the physiologist and the student of mental phenomena. If, on the contrary, they are determined to be the result of forces and intelligence outside the possibilities of purely physical functions, or beyond our own, then people can study them and form their own conclusions, as they do to all other recognized problems of investigation, without ridicule or obloquy.

## HOW IT STRIKES THE EDITOR OF A SPIRITUALIST PAPER.

## Promotion of Psychical Research.

The above, heads a leader in the RELIGIO-PHILOSOPHICAL JOURNAL of October 25th. We have read the article twice over, carefully noting every point, and we must say that the suggestions commend themselves to our judgment. Those who have been careful readers of the *Kosmum* in its editorials, can or need not be in doubt, as to where we may be found touching the matter. It will doubt-

less be remembered by our readers that we gave place to a lengthy compilation of facts, an account of researches in England by a psychical organization for the same purpose by Ed. of *Times*. A great want has been felt in this direction, and we are glad to see such an able article on this subject. It will be a very difficult task to get even scientific men to approach this subject with a teachable disposition; but light on this subject and general information, is aiding very much in taking away prejudice and giving Spiritualism in its phenomena, standing-ground, until it can be judged on its merits. Another aid in this direction is found in the fact that the veil is becoming thinner, and our immortal friends are now better able to impress the scientific mind than in the past. Again the people "over there" are experimenting and learning better methods, and the manifestations in the future need not be so crude and wanting in refinement as in the past, which have disgusted the scientific and refined who failed to comprehend the cause. Now is the auspicious hour to commence the work. The proposition as to the methods looks plausible, but of course is a subject for the future—and further thought.

The fact that B. F. Underwood, the agnostic, and the leading Unitarian ministers are commending; and a talented Methodist minister, and a talented newspaper man on the secular press, and a zealous Spiritualist are willing to leave their little fortune for the furtherance of this work, proves to us beyond a doubt, that the question of such an institution is only a question of a very short time.

We think the Ed. of the JOURNAL is partly mistaken in one sentence, viz: "The class who steadily oppose the JOURNAL's demand for test conditions and accuracy of observations and statements, will no doubt sneer at a psychical research institution, and raise the stock cry, 'the spirits won't be detected.'" There may be some few who think they know it all, and not see that we are only in the alphabet of our education, who may thus declare; but we believe that nearly every intelligent Spiritualist who has become at times, heated in debate over this subject, and declared against test conditions, has thus declared because of a belief that the common observer, was so wanting in knowledge as to what would destroy conditions and render phenomena of doubtful character. We have not declared very vehemently for or against test conditions, because we have felt that no good could come of heated discussions on this subject, which was not at all comprehended by the many, and but poorly by the best and least prejudiced thinkers. We will strike hands with the JOURNAL and with all papers and persons, and according to our best ability contribute our mite toward giving to the world a religion founded on science, or a scientific religion which is to drive out a superstitious faith which answered in the childhood of the race, but is no longer fitted to the growth of the nineteenth century. Let us all, editors and people, see how far we can agree, and where we can not agree, let us remember that we are brethren.—*The Kosmum*, Vineland, N. J., November 1st.

## An Open Letter to the Seybert Commission.

RESPECTED SIR:—In the work before you, I need not tell you that the most interested portion of your audience will be the Spiritualists, and if you proceed in a truly scientific manner, with calmness and freedom from bigotry, you will win their profoundest esteem and approbation. Such an investigation is above all things what they most desire, and have urged for many years; and they receive your effort as a sign of an awakening to the importance of the subject. You will for this reason pardon the directness of this letter, voicing, as I believe it does, the thoughts and wishes of the great body of those who accept the manifestations of Spiritualism as facts, and build thereon the evidences of immortality.

Having accepted the great trust imposed by the request of Mr. Seybert, it is presumable that your desire is to carry out fully and implicitly the intentions of the donor. Whether you believe or disbelieve in Spiritualism should have no more influence than a belief or disbelief in any theory propounded in the works of science, has with the honest investigator. If you are believers, the tendency will be to give undue weight to all facts confirming, and to withhold those adverse, while if you are doubters, the reverse will be true; you will pass by the corroborating facts, and give undue force to those which support your doubts. The true investigator has no theory to support. He is willing and ready to go whether the facts lead, even if they overthrow his most cherished beliefs.

Mr. Seybert believed fully in the truth of Spiritualism. So deeply was he impressed with the great value and inestimable importance of this belief, that he made this provision for a full and complete investigation, by such persons and in such a manner as should forever set the question at rest. You will thus perceive that anything short of that will be a perversion of his purpose, and an unfair treatment of the subject, falling short of the intentions of the bequest. Spiritualists as a body fully coincide with Mr. Seybert in the necessity for a scientific investigation of the subject. They only make this reservation: that the investigation be carried on pursuant to the laws and conditions, so far as are known, of the hitherto unknown and unexplored realm they are entering. They do not ask acceptance of anything until proved, but when proved they do ask for an honest affirmation.

Thus far the investigation of scientific committees have been mere farces, which ought to have brought the blush of shame to the cheeks of those who styled themselves "scientific." Agassiz led one of these, and it is said he affirmed he would not believe a physical body moved without visible contact if he saw it do so with his own eyes. This is the bigotry of science, and as reprehensible as that of the theologian. It requires no argument to show that this is not the true spirit in which to approach any investigation, especially one in which centers the hopes and aspirations of mankind. If a single rap, or the least manifestation be identified as coming from an individual spirit, then the greatest question possible to present to the human mind is determined: that of the continuity of existence after death. This investigation is not the work of an hour or a day, but must necessarily be of vast extent. There are many fields into which it enters, and the methods are yet to be determined. A complete investigation might be classified as follows:

1. The rapping and moving of physical objects, giving intelligent responses,
  2. Materializations.
  3. Independent writing.
  4. Clairvoyance.
  5. Trance.
  6. The rational evidence from communications received from all sources.
- A thorough investigation will require a great deal of time, which, if you have not to give,

you have no right to undertake the task. If you do undertake it, Spiritualists have the right to demand that the contract with the generous donor be carried out to the letter. They have a right to demand an investigation so complete that the truthfulness or untruthfulness of spiritual manifestations may be forever set at rest. The subject must be approached with questioning humility, and not in a dictatorial spirit, demanding conditions. If the relations of oxygen with hydrogen were to be studied, the student would not for a moment set up arbitrary conditions, and refuse to accept any result other than those obtained under them. First he ascertains what the requisite conditions must be, and then complies with most painstaking care; and he is the most accomplished and successful who most delicately and perfectly complies.

Especially in the investigation of spiritual phenomena must the utmost care, discretion, and patience be brought to bear. The essential conditions are but dimly understood even by those who have devoted years to the subject, and failure is consequently as often met with as success. Hence the task you undertake is not simply to call different mediums before you and record the manifestations that occur, but to make conditions at once test, and at the same time consonant with the laws of such manifestations.

The choice of mediums is of the greatest importance, from every point of view. There probably are many equally reliable, but there are a few who are identified with the cause, and on whom all Spiritualists would agree. The "Fox sisters," who for a whole generation have been before the public as mediums, I name first on the list, because first to attract public attention. Margaret, I believe, might be brought before the committee without difficulty, but Mrs. Jencken of London might not be so induced, although the great importance of the investigation would be a weighty argument. Repeated experiments have never accounted for the rappings in the presence of these mediums, and they offer the best subjects for the research.

Henry Slade, having convinced Zöllner by most remarkable manifestations, is another desirable subject. It would be well to follow the example of Zöllner, and prove his correctness by gaining the same results if possible. It may be objected by Spiritualists, that even by fully complying, the results will by no means be assured. This we grant, but we believe that the Spirit-world is as much interested in this investigation as ourselves, and will as far as possible give cordial assistance. Mr. Seybert himself would not be inactive, but would use all means possible to prevent failure from want of co-operation on his part.

If D. D. Home could be induced to again visit his friends on this side of the Atlantic, as one of the most wonderful and irreproachable mediums, he would receive the fullest endorsement of all Spiritualists.

Mrs. Simpson of Chicago, is another who has borne the most rigid tests and would meet the approbation of Spiritualists. She ever manifests the keenest interest in forwarding scientific experiments and would be in many ways invaluable to the Commission. Mrs. Maud E. Lord is also a medium who has thoroughly convinced thousands; it is probable that the Commission could gain her consent to required conditions, and if the experiments with her were judiciously conducted in all respects, important results would be obtained in all probability. Rest assured that these thoughts and suggestions are written with the most fraternal feeling and fullest appreciation of the delicacy of the task you have undertaken, and its distracting difficulties, and with the single desire to point out the manner in which the research could be made satisfactory to Spiritualists, to the world, and thereby to yourselves.

Respectfully, HUBERT TUTTLE.

Berlin Heights, Ohio, Nov. 4th, 1884.

## The Deaf and Dumb.

In his paper read before the Science Association, Prof. Bell opposed the existing arrangements concerning the deaf and dumb in this country, which make them a separate class, and especially objected to their continual marriage with one another, which, he said, would ultimately evolve a race of deaf-mutes. He had found in one family ninety deaf-mutes in four generations connected by blood or marriage. Of deaf-mutes, forty-five per cent. marry, and with each succeeding generation the tendency to the infirmity increases. Of two thousand one hundred and six pupils in the National Deaf Mute Asylum at Hartford, thirty-three per cent. had relatives afflicted in the same way. Of the forty-five per cent. of deaf-mutes who marry, eighty per cent. marry deaf-mutes. To remedy the evil, he said, we must separate the deaf-mutes as much as possible from other deaf-mutes during the time he or she is being educated. They should not be sent to asylums. They should be taught English instead of the sign language. They should associate during play-hours with children not similarly afflicted; and they should be taught here, as they are in Germany, to enunciate artificially. Deaf-mutism, the speaker declared, is increasing here at an alarming rate. There is now one deaf-mute for every fifteen hundred people in the country. If the State were anxious to perpetuate a deaf-and-dumb variety of our race, it would not treat the deaf and dumb otherwise than it does. The local, State, and national associations of deaf-mutes, Prof. Bell said, bring the young people of both sexes together, and lead to marriages between them.—*The Index*.

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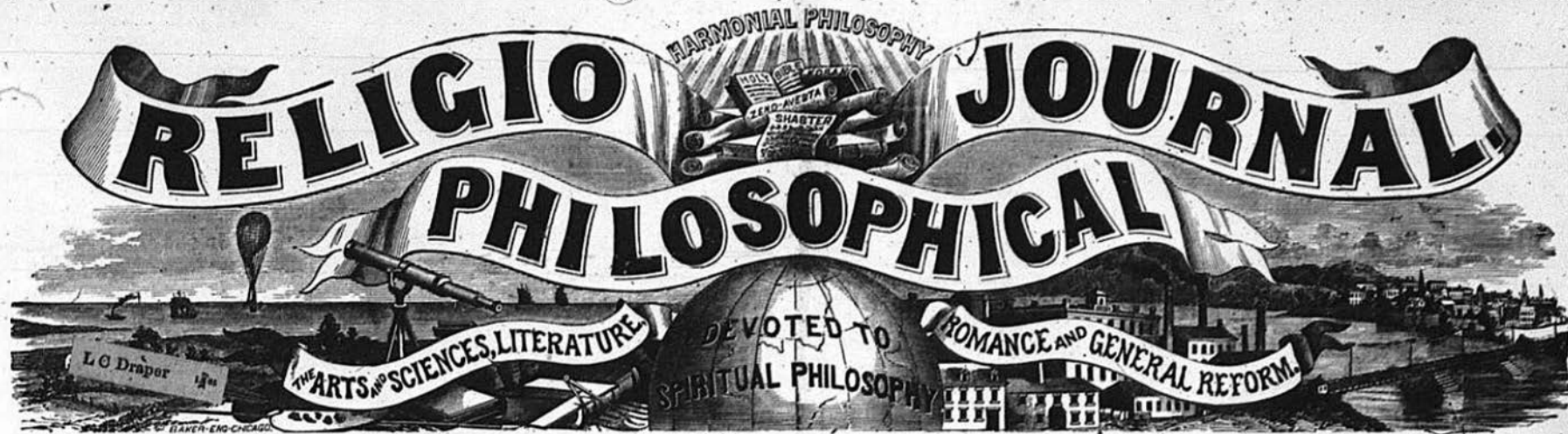
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVII.

CHICAGO, NOVEMBER 22, 1884.

No. 13

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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#### Science and the Phenomena Termed Spiritual.

An Address Delivered by Major-General Drayson, at a Meeting of the London Spiritualist Alliance, on Thursday, Oct. 23rd.

(Light, London.)

During the past forty years a great number of persons have investigated the phenomena termed spiritual. This investigation has been carried on with more or less care, and certain conclusions have been arrived at by the individuals who have thus investigated.

These conclusions may be classed under the following heads:

1. That no real phenomena occur. That the whole thing is a trick.
2. That the persons who believe they have seen certain effects occur, are the victims of their own delusions.
3. That certain occurrences take place which are to be explained by known laws.
4. That the effects which do occur, are the result of some force emanating solely from the individuals assembled. ("Mary Jane" theory.)
5. That some intelligence, outside of ourselves, does exist, which reads our minds, and tells us that which we ourselves know, but nothing more.
6. That individuals who have lived on earth, under certain conditions, communicate with us, and that when these conditions are fulfilled, we can receive messages from those who have been dead—no matter how long.
7. That the communications which do come are not given by the persons who profess to give them, but are given by inferior spiritual beings, termed shells, spooks, etc.
8. That our own organization is capable of giving all the communications and information which have ever been given, and that individual spirits have no power to communicate with us.

9. That science is utterly opposed to what are termed spiritual phenomena, and that when the so-called facts are examined on scientific principles, these so-called facts either do not occur, or are to be explained by known laws, coincidences, or trickery.

I must invert the order in which I have given these conclusions and deal first with No. 9 on the list, because I am desirous of calling attention to the fact that science has been sometimes condemned by those persons who have carefully investigated the phenomena, and they have even gone so far as to state that scientific men would not, or could not, accept the facts which were presented to them. This is an error.

What is termed science, is no secret knowledge, such as Freemasonry or the knowledge claimed by the Indian Adepts. Nor is a scientific investigation a secret method of examining any subject. The method of investigating scientifically is, to first examine, by the aid of our senses, the facts which occur under certain conditions, then to invent some theory which will best and most simply explain all these facts. We thus first study effects, and then submit a cause as an explanation.

This assumed cause is good, only so long as no facts occur which the theory either fails to explain, or which could not occur if the cause which we have assumed were correct.

Now the history of scientific progress tends to prove that in all ages there have been certain types of mind, which were considered at their respective dates highly scientific, but

which in reality were the most feeble and unscientific. Such minds ignored the very first principles of science, and inverted the order in which investigations and conclusions should be made.

These minds collected some few facts, then rushed into a theory, and asserted that this theory was infallible. When new facts were brought to light, these were denied, or ignored. The persons who gave evidence of having been witnesses of these facts were accused of being incapable of observing, or of being impostors, and the erroneous theory was then maintained, often for centuries.

I cannot give a better example of this system than that relative to the earth being supposed a flat surface.

A story is told of a gentleman who was a geologist, and who framed a theory of the geology of the whole earth from the facts which he had examined five miles round Edinburgh. When any facts were submitted to him relative to formations in other parts of the world, which did not accord with those which he had seen round Edinburgh, he denied the accuracy of these facts, and asserted that the observers were incompetent.

If now any person asserted, in consequence of the above examples, that science was opposed to geology, or astronomy, he would be stating that which is not correct. It would not be true that science was so opposed, but that certain men claiming to be scientific, were merely quacks in science, and were ignorant of the more elementary principles on which scientific investigations can alone be conducted.

It was about the year 1851 that I was first present at some table-turning, which at that date occupied much attention. The table moved, but I suspected that some of the party pushed the table. After several trials, I came to the conclusion that there was some power besides mere muscular pressure which caused the effects.

Shortly after these personal experiments, Mr. Faraday wrote to the newspapers, stating that he had constructed an apparatus by which he could discover whether any person used pressure, consciously or unconsciously, to make a table move in any one direction, and he found on the occasion when he tried the experiments that pressure was used by those sitting at the table. Therefore, say Mr. Faraday and his followers, everything that occurs in connection with table-moving is accounted for by unconscious pressure.

It was in the year 1856 that I was invited to be present at what was termed a "séance," at the house of a friend at Blackheath. At that séance a large dining-table rose from the ground several times, our hands being held above the table. I at once decided that if this phenomenon were not produced by some trick, the theory of unconscious pressure was erroneous, and I determined to test this fact in a manner that would render trickery impossible. I invited the medium to stay at my house, and there, with various tables, I tested the facts. I found that on every occasion the tables would rise, sometimes remaining in the air several minutes. On three occasions in my own house I saw a table, six feet long and four broad, rise from the floor and move several feet towards me. I being at the time several yards from the table, and no other person near me, trickery or machinery was in these cases impossible, and although as a cadet I had been a pupil of Mr. Faraday's, and had admired his great skill as a chemical experimentalist, I was forced to conclude that, as regards the phenomena of table-moving, he had committed the elementary error of theorizing from an imperfect examination of facts, and really occupied the same position as the gentleman who had given a theory of the geology of the whole earth based on his investigations round Edinburgh.

#### I WISH TO CALL PARTICULAR ATTENTION TO THIS SYSTEM OF ERROR.

because it has been repeated over and over again by individuals in their investigations, "so termed," of these phenomena. I know two or three instances where gentlemen supposed to be scientific, and having a great reputation as scientific men, have devoted a few hours, or a few weeks, to observing the phenomena, and have then set themselves up as authorities on this subject, and have written or lectured about it. With an audacity which ever accompanies self-sufficiency and an illogical mind, they have not hesitated to intimate that those persons whose investigations had extended beyond their own, and had been repeatedly witnessed of additional facts, were either fools or impostors.

To argue from the assertions of such scientific quacks, that science is opposed to the phenomena, would be as illogical as to assert that science was opposed to the theory of the earth's rotation. It was not science which was so opposed, but certain incompetent persons who had unjustly obtained a reputation as scientific men.

When we find, as in the present day, men asserting that Mr. Faraday has explained the whole of the phenomena of tables, and other articles moving and rising in the air, by unconscious pressure or involuntary muscular action, we know that such men are as mentally incompetent to judge of facts, as is the savage who tells us that a railway-train running at forty miles an hour is a delusion of our senses, as he knows it cannot occur.

When also we find that the mental condition of these individuals is such as to render them unwilling to collect or examine facts, before they theorize, we are naturally disposed to question the competence of such

minds to form conclusions on any branch of science.

We know that, as regards the phenomena here dealt with, certain persons claiming to be called scientific have, during an hour or two, been present when scarcely any phenomena occurred—a result due in most cases from these so-called investigators not having complied with the conditions essential to the production of such phenomena. These individuals have then rushed into theories, and in some instances have had the audacity to claim that they have exposed the whole thing.

Suppose, for example, I was a disbeliever in photography, and asserted that it was a trick. I proceed to a photographer's to examine the subject. The photographer places his collodionized plate in the nitrate of silver bath, places this plate in the camera, and then proceeds to the dark room to develop the image. I stop him and say, "No, you shall not take that plate into the dark room; bring it out in the light. Let me see the plate and the image on it at once. If I cannot see the image on the plate now, I shall expose you as an impostor." The photographer would tell me that he must develop his image in a darkened room. I object to such a proceeding, and leave the photographer's and write a long article for the instruction of the general public, informing them that by the scientific system which I adopted in investigation I had prevented the photographer from imposing on me, and could positively assert that no such thing as photography really occurred—the whole thing was a trick.

This is by no means an exaggeration of the proceedings of certain individuals claiming to be scientific; and I speak with certainty, because I have been present on several occasions, when exactly such a course has been adopted.

The cry has frequently been raised, Why don't you get scientific men to examine the question? "By all means," has been the reply. But the question must be examined on scientific principles, and the men examining must be really scientific men. We must not have every principle of science and logic ignored immediately an investigation of these phenomena is commenced. We cannot admit that mere opinions are to take the place of facts, or that a theory is to be put forward, before the facts have been fully examined. Where can we find a more careful and searching investigation, carried on in the most scientific manner, than that carried on by Professor Crookes, whose scientific inquiries, when compared with those of many other professors, are like the theories and conclusions of Galileo, compared to the nonsense urged against him by the Sizzis and other theorists, who asserted that the earth could not move?

The utter absence of real scientific knowledge exhibited by some of the so-called learned men, when they have attempted to examine these phenomena, naturally causes us to doubt their capacity for judging correctly on those matters of science, of which they claim profound knowledge.

Two thousand years ago there were men who claimed to know exactly the influence which every star or planet produced on the earth, but also that it rotated on its axis. And such men ridiculed the really scientific astronomers such as Pythagoras, who asserted that the earth did rotate. So in the present day there are similar classes of minds, who claim to teach us the relative age of the planets, how comets are formed, and how long the sun will last, when—and I speak with certainty—they do not know that a movement of the earth is occurring, which is the cause of those great climatic changes on earth which geology proves have occurred in the past. Is it probable that men who have exhibited such an utter want of capacity when examining one class of phenomena, should suddenly become infallible when dealing with another subject?

When we find that men who thus ignore the true scientific principle of investigation put themselves forward as the teachers of the general public, it is a case of the blind leading the blind.

Those persons who have had much to do with education must have observed how the human mind may be divided into classes. One class of mind invariably makes the same mistakes, another class always fails to perceive some important fact bearing on a problem. Two individuals, though living on opposite sides of the world and having never met, will yet commit the same errors when judging what to each is a novelty. I have had many amusing examples of this kind in my experience. When as a young officer I was in South Africa, I once astonished some Caffres by using a magnet to lift an iron nail. These men were alarmed, and called out that it was "witchcraft." I informed them that it was not witchcraft, but was a force termed "magnetism." The Caffres repeated the word after me and were much pleased with the explanation. Some days after this I happened to open a bottle of soda water, which, whilst effervescing, I drank. The Caffres shouted, "He makes boiling water instantly and then drinks it, it is witchcraft." One of my former Caffre friends was present, and with a self-satisfied smile he announced that it was magnetism, not witchcraft, which enabled me to drink boiling water.

Having on another occasion made a rather successful pencil sketch of a Caffre chief I was again accused of witchcraft. But one of my learned Caffre friends was near who explained that witchcraft had nothing to do with this sketch, it was all done by magnetism.

Only a few months ago I was staying at a country house in England, when the subject of table-turning was raised. I stated that in my own house I had seen a table rise in the air and remain suspended several minutes, when no person was touching it, and this fact I had seen not once only, but hundreds of times, and under such conditions that any trick was impossible. There was a gentleman present who claimed to be scientific, and who told me he was much surprised that I was not aware that Faraday had fully explained this fact by unconscious pressure. "Then," I said, "if I place my hands a foot above a table, and the table rises from the ground and comes up to my hands, the fact is explained by unconscious pressure?"

"Certainly," said the gentleman, "and Faraday proved it by some instruments." When I have told some of my Caffre acquaintances that I had seen railway carriages running along as fast as a horse could gallop, and that these carriages were made to travel by the aid of fire and water, they have told me that if they saw this with their own eyes, they should know they had been bewitched by the Rainmaker of their tribe.

Not long since, I told a skeptical friend that I seen various phenomena termed spiritual, and probably well-known to the majority of my audience.

"If," said my friend, "I had seen these with my own eyes, I should go to a doctor, for I should be convinced that my brain and liver were diseased, and this," said he with an air of profundity, "I consider the true scientific way of examining phenomena."

There are two terms used by electricians to define two kinds of electricity. These are "quantity" and "intensity." The meaning of these terms may perhaps be better understood if I speak of them as applied to brandy. Intensity corresponds to brandy above proof. Quantity to the actual quantity of brandy. Now, with regard to the human mind, there seem to be some minds which possess intensity; others which only possess quantity. The mind gifted with intensity comprehends, where the mind possessing quantity only can no more understand than a dog could understand a quadratic equation. When men with minds possessing quantity only, examine some of the phenomena which I have referred to—phenomena ruled by the most subtle and delicate laws—they are as incapable of examining, as an elephant would be of playing with his foot on a harp. They fail to discover anything, and then conclude that there is nothing to discover. Let us take an example.

If I raise my hand I do so in consequence of my will (acting by some subtle power which we may term vital force, or anything else we like to call it) raising my hand. If I take in my hand a pen or a pencil, I can trace certain words or sentences, which my mind as it were creates. If my mind neither wills that my hand should be raised, nor that sentences should be written, and yet my hand is raised, or certain words and sentences are written, then this would be termed unconscious action. We have thus given a name to something which we don't understand, just as my old friend, the Caffre, explained my sketch as due to magnetism.

Now, when my hand moves without any mental action that I know of on my part, it may be that my mind is acting without my being aware of the fact; but it also may be some power outside of my own mind which causes my hand to move. A man's limbs may, by the action of electricity, be made to move without any mental exertion on the part of the possessor of those limbs. And if my hand is raised, or words are written when my mind does not will that either result should occur, it may be that my limbs move in consequence of my mind acting without my being aware of it; but it may also be that some power outside of myself is causing this movement.

If my hand thus writes in a language with which I am unacquainted, or if it writes truthfully on subjects with which I am entirely unacquainted, it is more than probable that the force or power which causes this movement is outside of myself. If I fixed to my hand some instrument which would indicate when my hand moved, and wrote sentences, and if I then explained this movement by calling it unconscious action or pressure, I should consider that my assumed explanation of the phenomena was unreasonable. I might on the same theory assert that the jumping of a leg, when electrified, was caused by unconscious action.

When a table was found to move, when several persons were sitting round it, and some instruments showed that a force was exerted which caused this movement, it was assumed that this force emanated from an unconscious mental action on the part of the sitters. It did not follow that this theory was correct. It might be a force outside of the sitters, acting on the hands of the sitters. When, however, we have hundreds of examples of a table rising in the air when the hands are above the table, the unconscious pressure theory becomes ridiculous, and that there should be found some men who still assert that the raising of a table in the air is fully explained by unconscious pressure, is an example of feeble intelligence, more remarkable than perhaps any which can be given in the present day.

Let me then once more point out that the laws of science are immutable, that it is neither science nor scientific men who are opposed to examine or theorize on the phenomena termed spiritual. The true philosopher and man of science will examine, and has examined. Those who will neither examine facts, nor take evidence, or who glance

only at negative evidence and then theorize, are not really scientific men; but are too often those who, having borrowed the majority of the ideas they put forward, are disposed to side with the majority, and gain a temporary applause as cautious men. Had they lived 1,500 years ago, they would have been the loudest in their cry of "Crucify Him!"

The arguments which are too often brought forward by similar classes of minds, to prove that none of these phenomena really occur, are so illogical that it is marvellous how they are repeated time after time; and yet the people who bring forward these arguments will assure you that they are too practical to believe your phenomena. As an example of this style of argument, I give the following: "You tell me," says the practical man, "that it is possible to receive a communication from a spirit. Well, then, tell me what horse is going to win the Derby?" I reply, "I do not think this could be known." "Then," says the gentleman, "it proves the whole thing is a delusion."

I have asked such men whether they believed in the possibility of telegraphing by the cable from here to New York. "Certainly," they reply. "Then," I remark, "telegraph to New York and find out what horse is to win the Derby, and if you cannot find out, then it proves the impossibility of telegraphing."

Now, if we analyze what was in the mind of this man, it will be found that it was a theory to the following effect: We will suppose his sister, or mother, or any other relative had lately died. He assumes, on no evidence whatever, that this relative, immediately he or she has entered the next world, has not only become thoroughly acquainted with horses, but can foretell what these horses can do six months in advance, and he asserts that unless his fertile imagination has been correct, then absolute facts are to be ignored. And this a proceeding which some men term practical and scientific.

It may be confidently asserted that science and scientific men are not opposed to the investigation of the phenomena termed spiritual. The objection to it, and the disinclination to examine, do not come from science or scientific men, but from schemers, and from men incompetent to reason, who having obtained a reputation for their theories, are doing their best to burke facts which, if once acknowledged, would prove their theories ridiculous and without foundation.

The first and second assumed explanations of the phenomena are easily answered.

No real phenomena occur, says the theorist. Thousands of witnesses testify that they do occur.

A story is told of an Irishman who was seen by three witnesses to steal a kettle. "Sure, your honor," said the man, "you are not going to convict me of theft because these three men say they saw me steal the kettle, for I can bring fifty witnesses who did not see me steal it, so the mass of evidence is in my favor." Such is the argument used by those who have never seen any of the phenomena.

Persons who think they see phenomena are, it is alleged, deluded by their own senses. If this be a fact, then all evidence must be ignored. If I and twenty other witnesses can swear that we saw A stab B, our evidence must be ignored, if a theory is popular that A could not stab B; we must have been the victims of delusion. Yet men are hung when such evidence is forthcoming.

The whole of the phenomena can be explained, it is said, by known laws.

I am tolerably well acquainted with "known laws," and I should like to hear which of the "known laws" will explain any of the following facts:—

A table rises in the air, without contact, and responds to questions by movements.

A chair is moved from one end of a room to another, without contact of any kind; any trickery in these cases being rendered impossible.

An accordion is carried by invisible agency round near the ceiling of a room, playing any tune that may be asked for.

A locked piano plays any tune which may be asked for.

A pencil and a sheet of marked paper are placed in a corner of a room. There is no writing on the paper when it is placed in the corner. In thirty seconds the paper is taken up and examined, and on it are more than 300 words written in the handwriting of a deceased friend, and containing information on subjects impossible to be known by the medium. Copying this message in ordinary writing occupied twelve minutes.

Six people are sitting at a table, and their twelve hands are on the table. From under the table there comes a living human hand. I call it living as it is warm to the touch, does not yield to pressure, moves as does a human hand. It takes a pencil and writes a long message on paper, and signs a name to this message, the signature being so definite that it could be sworn to if on a cheque, and this signature being that of a deceased relative.

These are only a few of the elementary facts which occur.

Now, let us ask, which of the "known laws" will explain these facts? To assert that all these facts are no facts at all, but are the results of trickery or delusion, exhibiting a type of mind similar to that which a savage would exhibit who asserted that the various chemical experiments exhibited at a lecture did not occur, but were all tricks or delusions. If the "known laws" which will explain these facts cannot be given, then the man who makes the assertion that "known laws" will explain these facts is a quack.

Continued on Eighth Page.



For the Religio-Philosophical Journal.  
From Puritanism to Spiritualism.  
1817-1884.

BY GILES B. STEBBINS.

## CHAPTER VII.

GERRITT SMITH.

"Thine to work as well as pray,  
Clearing thorny ways away,  
Plucking up the weeds of sin,  
Letting heaven's warm sunlight in."

Leaving the New York Central Railroad at Canastota, twenty miles east of Syracuse, the mail carriage takes one southward nine miles to Peterboro. Upward leads the road; winding up the hills, following the course of a foaming mountain stream, getting glimpses of a broad landscape of farms and forest north to the verge of Onondaga lake—which shines like a sea of molten silver in the distance, passing dairy farms and rocky gorges the village is reached—a thousand feet above the starting place, where the air is sweet and pure in summer, and the wintry winds have their own wild way. Around the pleasant village green, with its grass and trees, are the homes of some four hundred people, and on every side, hill and dale and dairy farms. On the north side of the green, in an ample space of lawn and old forest trees, stands the family home, a spacious three-story wood house, with broad hall through the centre, and great pillars reaching up to its roof along the front piazzas. A garden, some acres in extent, abundant in useful vegetables and beautiful in flowers and trees, reaches along either side of a swift, clear brook. For twenty-five years I have visited that home occasionally, speaking on Sundays in the plain little free church across the green, meeting prized friends in the neighborhood, and enjoying the society of Gerritt Smith, his admirable wife, and their family and friends. It was a hospitable house, its doors open to many kinds of people, from the accomplished and elegant to plain and homely men and women, coming to attend some reform convention, or old neighbors and prized friends. His acquaintance had wide range, and he always cherished a warm, neighborly feeling for the dwellers on the farms around who had interest in reforms and were devoted to religious ideas sacred to him. His tall and stately person and fine face beaming with good feeling, gave a princely air to his courtesy, bestowed impartially on all.

In early life a believer in the prevalent orthodox theology, his views changed, but he always held in reverent respect all sincere opinions. Orthodox and heterodox alike were his welcome guests, and there was frankness of speech, without controversy. I remember once at breakfast, when several visitors were present, I sat at his left hand, and a lady with whom I had enjoyed some interesting talk on his right. The conversation turned on the narrow and bitter feelings so often manifested on religious subjects, and he said: "Here am I, suspected of being heterodox, yet quite orthodox after my fashion; here is Mr. Stebbins whom some people think a sort of pagan; and here is this Catholic lady on my right. We are all good friends, and if that was the way of the whole world it would be a blessed gain of true religion." His natural reverence was deep and earnest, and while he could plainly criticize error, he never showed, or felt, contempt for what others held sacred. Each morning the family met in the sitting room, and when all was quiet he would rise and repeat some hymn from memory, which all who chose would join in singing; then he would repeat scripture passages in the same way, the clear and deep tones of a fine voice adding to their effect, and his brief prayer would follow, tender and beautiful, "the soul's sincere desire" for spiritual light and strength. It was good to be there.

Mrs. Smith, at that morning hour, always dressed in white, her winter garb of some fine woolen stuff of the same spotless hue, a single fresh rose, worn on her bosom—making contrast of color with her dark hair and white robes. Such a dress always seemed fit and appropriate beyond any other. It was her own choice, and seemed the outward expression of her inner life. In a shaded nook in the garden was her summer house—a rustic roof of bark and twigs just large enough to cover her table and a half dozen chairs; with grass and flowers, the murmuring brook and the great old trees around. With her favorite books she spent many hours there. In a corner of the sitting room was her rocking chair and work-basket and a stand for books, works on Spiritualism usually among them. "Anna's crazy corner," as her lover husband sometimes laughingly called it.

He was a sincere believer in free trade, basing his support of that policy on the broad ground of universal philanthropy and fraternity. He was greatly occupied in practical reforms. Temperance had his life long advocacy. From the day when he invited an anti-slavery convention—good and true men mobbed out of Utica—to meet in Peterboro, and opened home and church to them, he was an abolitionist, without fear and above reproach. His courage, his generous help, his wise counsel and eloquent speech were of great value. His adherence to natural religion, with no book or creed as authority over the soul, was firm and clear to the last. While he loved whatever truths the sects held, his own feelings can be well expressed in Emerson's lines:

"I like a church; I like a cowl;  
I love a prophet of the soul;  
And on my heart monastic ailes;  
Full like sweet strains, or pensive smiles;  
Yet not for all his faith can see,  
Would I that cowed churchman be."

Before knowing him I supposed he was a man of profuse and emotional benevolence, and might exhaust his large inherited wealth. I found him diligent, sagacious and successful in business affairs, and giving sums, large or small, with careful judgment as well as benevolent spirit. Thus he could make donations reaching many thousands, and yet have more to give. His mission—performed unconsciously, and therefore all the better—was to teach, by life-long example, that persons of ability and wealth should devote their talents and means, in a spirit of religious consecration, to the freedom and uplifting of the people, and should have "the courage of their convictions" amidst the enervating influences of outward abundance and ease.

### THEODORE PARKER.

"No boundless solitude of space,  
Shall fill man's conscious soul with awe,  
But everywhere his eye shall trace  
The beauty of eternal law."

And he, who through the lapse of years,  
With aching heart and weary feet,  
Had sought, from gloomy doubts and fears,  
A refuge and a safe retreat—  
Shall find at last our inner shrine,  
Secure from superstition's ban,  
Where he shall learn the truth divine,  
That God dwells evermore in man."  
—Elizabeth Dolan.

Theodore Parker's earnestness and reverent spirit made all ordinary preaching poor. This heretic and iconoclast was one of

the most truly religious men in any New England pulpit. He rebuked cant, that sincerity might gain ground; he broke beloved idols in pieces, yet

"'Twas but the ruin of the bad—  
The wasting of the wrong and ill;  
Whate'er of good the old time had,  
Was living still."

None rejoiced in the life of the old-time good more than he, and few helped it so much—albeit he was held as a reckless destroyer. His natural manner in preaching—that of a man addressing his fellow men without any affectation in voice or style—impressed me favorably. He had the dignity and feeling fitting high themes discussed, but the "holy tone" of the parish priest was not heard—a happy relief! The clergy ought to bless his memory for his great help in making pulpit ways natural. His frank and courageous speech, not only of Pharisees in Jerusalem but in Boston, of prevalent and popular wrongs in Babylon and New-York, was novel and refreshing. Again the clergy should bless his memory for helping to emancipate the pulpit, making it a place for voices not echoes. His theology too had a fresh vitality; he told of a living and present word of God.

I have heard him speak in anti-slavery and woman-suffrage meetings—every word a blow and the mark never missed. Visiting him at his home in Boston, I found this heroic soul tender as well as brave. His domestic life showed that side of his character which was notable, too, in his public efforts in an undertone of sorrowing pity toward those he rebuked, and in the emotional parts of his religious discourses.

A devoted and true husband, a lover of the society of the best women, greatly fond of children, of whom he once said in a prayer that "the fragrance of heaven was in their baby-breath," his wealth of affection equalled his wealth of intellect.

Several times I spent an hour in his study. He was simple and sincere, so eager to learn that you almost forgot how much he knew. The plain ways of his early life on the farm never left him. That room on the fourth floor—the whole floor with its outlook over the city from front and rear windows—was filled with books; plain shelves on the walls, and in every corner or nook by door or window; full shelves in racks in the middle of the floor; piles on the floor, shelves along the stairways and in lower halls and closets, an overflow and inundation everywhere. To me the most interesting of all was a little bureau—very plain and small—such as a boy might have by the head of his bed in his little chamber in an old farm house—which stood beneath a window with an old Latin dictionary on it, and the name, "Theodore Parker, *ejus liber*," in a boy's hand on its blank leaf. That book he bought himself, and paid for it by selling huckleberries picked with his own hands on his father's farm, which he carried in his little tin pail on foot five miles to Lexington and sold for four cents a quart until he had laid away in that bureau drawer four dollars to pay for that dictionary. No wonder such a boy, grown to manhood, conquered difficulties and made that first book the seed corn from which grew his great library; and did also much other work, books being only his tools. At the opposite end of the room was his desk, with its busts and statues of Jesus, Socrates and Spartacus, its flowers for fresh ornament, and its walls of books all about. The same stout and tender heart that led the boy with that little bureau by his bedside, to pick berries, and help his dear mother in her housework was in the man who wrought at that desk. He kept, too, the clear ways of his childhood; and we can say of him, as is said of the good knight, Sir Galahad in the romance of King Arthur:

"His strength was as the strength of ten,  
Because his heart was pure."  
(To be continued.)

### An Ollapodrida from Australia.

To the Editor of the Religio-Philosophical Journal:

The present time in these Australian colonies is noticeable on account of the keen interest everywhere shown in the discussion of religio-political and strictly theological questions, thus strikingly contrasting with former periods during which such matters, all important though they really be, were carelessly left in the hands of the pietists and theologians with whose disputings and contentions society in general did not seem to concern itself. Now a change has come, and religious concerns are in the ascendant, while the *odium theologicum* makes its impress in all quarters. The columns of the secular press, which formerly furnished but scant space for notices of religious or anti-religious movements, are now flooded with theological matter, and it is quite as eagerly scanned as any other intelligence, thus showing that newspaper proprietors and journalists in the spirit of commerce, are ministering to the necessities of the hour and meeting demand by supply. Contingent questions, such as education, state interference with respect to Sabbath observance, the suppression of blasphemy, censorship of the press in the interests of morality, etc., also come in for a large share of notice. This is a good sign. I take it, of intellectual progress, in these remote parts.

When I last wrote you, Mr. Gerald Massey had just been introduced to the public of Sydney. He delivered four of his secular lectures here, meeting with a good degree of support, and with generous recognition of his literary powers, more especially the sweetness and force of his phraseology. Hence he passed on to Victoria, to delight the people of Melbourne with his richly-worded and entertaining discourses upon Shakespeare, the poet Hood, Lamb the humorist, Robert Burns, the pre-Raphaelite Brotherhood of painters, and other similar subjects. His reception there was also highly appreciative, and the newspapers (with the exception of one owned by religionists) gave lengthy notices of his lectures, with the freest tribute to his genius. He is still in Victoria, and has attended several gatherings there of Spiritualists, who have been glad to find him in their midst, and have listened to his remarks therewith great gratification. It is expected that he will shortly commence the delivery of theological lectures, in which case he is sure to attract large audiences. Much curiosity is evinced to learn his views upon, and his personal experiences of, Spiritualism. Some spiritualists look upon him as having shown the "white feather" in regard to his religious belief. According to their view, he should have advocated spiritualistic doctrines at the outset of his career here, fearlessly and regardless of consequences. I myself know that he was quite ready to have done so, but was counselled to avoid raising prejudice against himself prematurely, and thus put himself out of the range of the intellectual sympathy certain to be evoked by his treatment of general subjects, and which might ultimately extend so as to afford opportunities of spreading a knowledge of spiritualistic theories and facts. The same policy was adopted by the late Prof. Denton, who drew

large audiences with his purely scientific lectures, and gave such general satisfaction, that hundreds afterwards went to hear what he had to say about Spiritualism, who would never have been numbered amongst his auditors had he "opened out" with an exposition of his theological views.

The foregoing reference brings to mind the fact that some of the Queensland journals have printed particulars of a visit recently made to that part of New Guinea where Mr. Denton "gave up the ghost," by a small party organized by a gold seeker of the name of Gleeson, whom I believe to be a free-thinker. If not a Spiritualist. The professor had been decently interred. Mr. Gleeson found his grave, and out of pure respect was at the pains, with the help of some natives, to fence in Mr. Denton's grave.

The late professor came to us from the United States, and I observe an announcement just made of the arrival in New Zealand, en route to Australia of Miss Lena Cook, also from America. She is reported to possess good mediumistic powers, but the phase of her mediumship I have not learned. There is wide scope here for good mediums, but to succeed—indeed to escape police supervision, even—they must be thoroughly genuine and eschew trickery in all degrees and forms. Speaking generally, humbug and America are regarded as hopelessly conjoined, and your people are looked upon as such devotees at the shrine of the almighty dollar, that there can be nothing under the sun you would scruple to resort to for the sake of money. So, have a care whom you send us. We do not much appreciate trance speakers unless of the very highest grade, such for instance, as Mrs. Britten and Mrs. Watson. And I will here venture a suggestion that it is undesirable to encourage mediumship partaking of the nature of trance, unless the subject thereof can be proved to pass into what is erroneously termed an unconscious condition. There should either be a definite and verifiable degree of unconsciousness with such speakers, or they should be regarded as in their normal condition and (what is of still more consequence) be held to be responsible for their utterances. Impassioned speech and action originating with disembodied spirits are far more common, in my belief, than the world imagines, but the fact is incapable of demonstration to outsiders, and it is much the wiser plan not to insist upon it. With respect to lectures, I deem it superfluous to gauge their worth by the phenomenon of trance; if a spirit be responsible for the utterance of bosh, it is bosh all the same, and the more contemptible because of the sphere from which it comes. Bear in mind, I am not alluding to the efforts made by recently departed or ill conditioned spirits to "say their like say," or commune with their friends in family or private gatherings. To such every indulgence should be granted, and for such all allowances possible may be made. My reference is to platform speakers. Spiritualism is very inclusive, embracing all sorts of people, fools not excepted, and foolish folks often bring ridicule upon our cause, by their disregard of that common rule which enforces the desirability of taking things for what they are actually worth.

An illustration of the above remark comes from New Zealand, in which colony Spiritualism is widely extending. Incipient mediumship there, as elsewhere, has been greatly overrated by the injudicious, and being dragged into publicity, has collapsed with, for the moment, disastrous effects. Thus a supposed inspirational speaker, a local man, was induced to appear before a large gathering at the Athenaeum, in Wellington, to the utter disgust of sensible and rational hearers, and all the papers denounced the affair as a miserable failure. While referring to New Zealand, I may mention that the "whirligig of time" has there brought free thought to the front. Changes in the government have taken place, and the new ministry includes two materialists, one of whom, the Hon. R. Stout, is an able lawyer, who has taken a very active part in the promulgation of infidel theories. The Christians are furious at the turn things have taken, but they draw some consolation from the admittedly short-lived character of New Zealandian governments, and scarcely any one expects Mr. Stout to retain the post of premier long; not but that he is a man of ability and probity, for those qualities are generally conceded to him.

Reverting to trances, I may record the reading at a meeting convened by Spiritualists in Sydney, of the trance address spoken by Mrs. Watson, under the assumption of its being inspired by Prof. Denton, some time ago in San Francisco. The reader did his part well, and was quietly listened to, but a lively discussion ensued, in which many who had frequently sat with pleasure at the feet of Mr. Denton, contended that there was no sign of his genius or power in the address, and that it was most absurd to refer to it as an inspiration. I did not regard the doing so as an absurdity, but I deemed it very impolitic.

Have you not noticed this peculiarity about trance lecturers?—If the performance be a creditable one, they appropriate all the credit to themselves and are loaded with congratulations; whereas, if it be defective, or contain foolish and unreliable statements, the blame and reprobation are unhesitatingly transferred to "the spirits." Let us end such folly and hold consciously speaking-platform frequenters responsible for what they say to us. Of course there is such a condition as a state of trance. The other day our police looked up a drunkard, or at any rate a man supposed to be under the influence of drink, named Mc Ivor, a tobacco twister, who became unconscious shortly afterwards and remained so four or five days, when he suddenly came to himself and was dealt with in the usual manner for his offence against society. Another recent instance I am acquainted with. There is a young lady at a watering place near Sydney, who for nearly twelve hours was in such a condition that her friends believed her to be dead, and she had been duly "laid out" for burial before consciousness returned. I do not give her name, for she has been mercifully spared from knowing how near the grave she came to be.

A little while ago the Roman Catholics and sympathizers therewith of this colony assembled in large array, with banners and bands, to greet Dr. Moran, the Archbishop appointed by the Pope to take the place of the late Dr. Vaughan. The deceased ecclesiastic was an Englishman, of good family, learned alike in ecclesiastical lore and in modern science, and discovered, with a fine majestic presence, as became a prince of the church. He was idolized by his own people, over whom he exercised unquestioned control, and outside his own communion he had many friends and still more admirers. He induced from the Catholic to withdraw their children from the State schools and to re-establish denominational education at immense cost and under great disadvantages. He was an accomplished writer and orator, and invariably he succeeded in interested hearers, wherever he happened to go. Great things were expected of his successor, but Dr. Moran is a man of much inferior calibre, and being an Irishman, whose life

hitherto seems to have been mainly spent in ministering to unfortunate, illiterate and naturally credulous people, I fancy he will find himself quite out of his element here, and that he will come to be recognized as a good-intentioned common-place sort of priest with small weight in affairs that do not pertain to his own church. He is not an orator, and the general public will not care to run after him, if he confine himself in his addresses to homilies and the like, as he has done up to the present. Discourses upon legends of the saints, the efficacy of devotion to Mary, and matters of that nature, are out of time and out of place with us.

Very great sensation has been caused by the proceedings in connection with the holding of the second annual conference of Australian secularists, which has just come off at Sydney. The opening preliminary meeting took place on the 27th of Sept., and at one of other of the following sittings, delegates were present from Melbourne and New Zealand, and also from several provincial towns in N. S. W. On Sunday, the 28th of Sept., Mr. Joseph Symes, from Melbourne, who was trained for the Wesleyan ministry in England, and upon his abandonment of Christianity, became a colleague of Mr. Bradlaugh, gave a morning lecture at the Gaiety theatre on the loss of the Christian heaven. That evening he again lectured, but this time in our largest theatre, which was given up to him by Mr. Charles Bright, the free thought and spiritualistic lecturer. The spacious building was crowded to its utmost capacity, and the audience were very sympathetic and enthusiastic. Mr. Symes is a very clear and forcible speaker, and he made perhaps the most that could be made of his subject, "Secularism, the light of the world." But it can hardly be denied that it was only a dull light, with all the lecturer's eloquence, that was brought out with the view of dazzling that immense assemblage. At the subsequent public gatherings, which were also crowded, resolutions were enthusiastically adopted, *inter alia*, protesting against the State undertaking to teach religion in any measure or form; claiming for secularists equal rights with religionists in supplementing education at the public schools with polemical instruction, given in the school buildings after hours; urging the abolition of judicial oaths; condemning flogging of criminals; advocating enlarged operation of matrimonial divorce; and urging the advisability of creating a federated council of free thinkers, and establishing temperance societies for secularists. This was denominated a free thought conference, but the secularists got it up, and it ought by right to have borne their own name. They are materialists, whilst the free thinkers include theists and Spiritualists. The co-operation of all sorts of free thinkers was obtained, but the theistic element was overweighed, and little save the rankest atheism was either expressed or promulgated. Consequently neither the cause of freethought, as generally understood, nor that of Spiritualism, benefited by the proceedings to any great extent. Mr. Symes talked bold, and—as I regard it—depressing and desolating materialism; nay, he even went so far as to assume the non-existence of God and of a future state as demonstrated beyond all question. One or two Spiritualists who shared in the proceedings expressed their dissent from rank atheism of that nature, but speaking later than Mr. Symes, when the audiences were waning and when the reporters had left off note-taking, their sentiments obtained but slight publicity. And so it came, not unnaturally, to be regarded as an atheistic gathering, and all concerned clashed together, as believing neither in Deity nor in the continuance of life beyond the grave. The secularists here have a large association in active work, and I hope that one effect of the recent conference, though unintended and not anticipated, will be the formation of a definite spiritualistic society in Sydney.

In Victoria the Spiritualists and free thinkers, by their persistence have compelled the government to take counsel's advice respecting the legality of making charges for admission to lectures and entertainments on Sunday. By insisting upon a clause prohibiting such charges being incorporated in the licenses for theatres and public halls, and even suppressing collections at free thought Sunday meetings, the authorities had managed to hamper the exertions of free religionists and the non-orthodox; but the legal advice sought is altogether against the government, and consequently there is much jubilation in the ranks of the free thinkers and Spiritualists, to attend whose lectures and entertainments the public will freely pay, when there is anything provided really worth listening to.

The colony of South Australia, hitherto peopled by a community noted perhaps as much for exceptional immorality as for church-going and piety of the goody-goody sort, has at length been invaded by materialistic and spiritualistic advocates, and great commotion is consequent thereupon. Mr. J. Symes delivered a series of lectures there some months ago, and aroused violent indignation. After him Miss Ada Campbell, a young lady who advocates spiritualistic free thought with discretion and oratorical skill, made her appearance, and she has continued lecturing with very marked success up to the present. She conducts herself in a lady-like manner, is fearless and ready to defend herself against attacks from all quarters, and she has so ingratiated herself with the people of Adelaide, that very recently a banquet and ball were given in her honor, and she was duly presented with a complimentary address. Taking alarm the theologists formed societies to cope with the new order of things, and only last Sunday, in the public gardens, what the newspapers describe as a "scrimmage" occurred between the Christian Crusaders and the free thinkers.

There is not much to say about Queensland, but from all I can learn, religious enlightenment and the truths of the spirit and of immortality are being disseminated much more freely than at any former period, in that colony as in other parts of Queen Victoria's extensive dominions.

Mentioning royalty, I am inclined to pen a few sentences about the intrusion of Spiritualism into such quarters. It is one of the trifling sayings that you must go home to learn news. A writer in a Sydney society journal, "The Bulletin," recently declared that he had seen a letter sent by the late Duke of Albany, to Mr. Eglington, the medium, in acknowledgement of the receipt of a "psychographic slate." He then went on to state that more than one member of the royal family of Great Britain is known to be "very strong on Spiritualism," that a very eminent personage indeed saw visions prior to the death of the duke, who himself was visited by apparitions, that warned him of his impending fate. And further, that Prince Leopold, a short time before his decease, caused to be made a handsome folding slate, with the intention of presenting it to Mr. Eglington, but that death interfered with the design of the prince, amongst whose effects the slate was found after his death.

The question of vaccination as a protection against small-pox, has again cropped up in these colonies, and some of our medical men now advocate, not only septennial and triennial resort to this questionable prophylactic, but that one should be re-vaccinated annually. Verily the disease is less to be dreaded than the antidote!

Americans have heard of the domestication of a great diversity of animals, and perhaps reptiles. Here is an account recently published in good faith, respecting a tame eel, which is in possession of a sawyard water-hole at Parramatta, a short distance from Sydney. The eel has been known to be there for five years at least, and by constant usage to being fed by hand, it has become so tame, that it can be induced to show itself in response to a call, when it will hold out its head, to be taken up from the water and fondled.

GEO. WRIGHT.  
Sydney, N. S. W., Oct. 8th, 1884.

### Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:  
All of the activities of the Church of the New Spiritual Dispensation increase in interest and numbers, and the "little church around the corner" is now a landmark or a mile-stone in the cause of Spiritualism in our city. Mrs. Emma Hardinge-Britten's course of lectures is attracting large and intelligent audiences, which fully test the capacity of the building. There is a marked addition to our audiences of gray-haired men and women, old-time veteran Spiritualists, who knew and honored Mrs. B. in the earlier days, many of whom were brought into a full knowledge of "a life continued and love immortal" by her wondrous gifts. The subject selected for the evening lecture was—"Man Know Thyself."

Preceding the lecture, Mrs. B. read an account of some marvelous phenomena that occurred at a vacant house in the suburbs of London, Eng., which can be found in her recent work, "Nineteenth Century Miracles." The price of this book has been reduced to \$1.50, and 100,000 copies should be sold in this country alone. It would not be possible for me to even outline this masterly discourse. The controlling influence argued that man is the microcosm of all below him, and that the wondrous progress made in art and science, in all that advances humanity, is the result of spiritual laws and forces. Science fails to find the real man, when death has released the immortal spirit from its mortal surroundings. It was argued that thirty-six years ago, when the world heard the echo of the raps at Hydesville, the problem had been solved. The control referred to the phenomena that had been read, in which bacchanalian orgies had been given by spirits bound in chains by their voices, which had been the ruling motive of such spirits on earth, and she showed that they were in a hell that was the result of their own volition, and, in conclusion, all were urged to live here that they might join the pure and good in higher spiritual realms.

It is the intention at our Conference meetings, to have once a month a mediums' meeting. Mrs. T. B. Stryker of 119 East 28th St., New York City, kindly accepted an invitation to assume charge of our first meeting of this kind, held at 3 P. M., Nov. 9th. The large audience filling the room showed the wisdom of our course. Mrs. S. was controlled and gave a short address; the line of thought was that matter and spirit are connected by universal law, and that our relations to the Spirit-world was close and intimate, and these laws would soon be better understood. While spirits are ever glad to give their friends evidences of their presence, this is not alone the philosophy of Spiritualism, but one of its basic stones. The control urged upon all that when they had once received the evidences of the presence of loved ones, they should not tarry long in the A B C of phenomena, but aspire to a knowledge of its religion and philosophy. As Mrs. S. stepped down from the platform she was guided to an aged lady, clad in the habiliments of mourning, who received a loving message from a daughter in the Spirit-world. Tears of joy rolled down her furrowed cheeks. Next a young lady present received messages from several spirit friends, their names being given, and so on for an hour was this continued and every spirit thus manifesting was recognized. Many persons who were thus blessed by angel ministrations were complete strangers to Mrs. S.; notably among these was Mrs. Dr. V. P. Slocum, who stated that she had never met the medium before. At the request of the Chairman a child spirit named "Mollie" also controlled Mrs. Stryker, and gave many tests and messages. The thanks of our Conference was gratefully tendered to Mrs. S. for her kindness in coming here and giving such convincing evidences of the angels' presence.

At the close of the meeting, the writer saw a lady standing in the hall and reaching her hand forward; he went to her and found her under control. She walked to a corner away from the crowd, and became entranced, and said: "Bro. Nichols, I want to thank you for your defence of my character and life in the Spirit-world at Everett Hall several months since. I am William Fishbough." The lady then resumed her normal condition, and said that she had felt an influence here that wanted to speak to me, and when I told her what I had received, she said that Dr. F. had never before controlled her. She is an excellent private medium, and we hope she may soon be able to have a larger sphere of usefulness. This circumstance I had forgotten. One evening, in the summer just past, I dropped into Everett Hall and found the platform occupied by one of the "cranks" who are roving about the country, who was murdering the English language and Lindley Murray's grammar. He pretended to be controlled by the spirit of Dr. Fishbough, and was advocating the doctrine of "Free Love." Dr. F. in this life had been very severe in his anathemas against those professing to be Spiritualists who practiced or advocated this pernicious fallacy. After this person had ceased his rignarole, my indignation found utterance, and I made an earnest protest against this sacrilege of the memory of one who lived such a pure and blameless life here. I afterwards learned that this "crank" was employed as an Associate editor of "Miller's Psychometric Circular."

I learn that Dr. J. Matthew Shea does not like the casual allusion made by me in a previous letter to his impostures now being practiced in our city. A lady friend who since my former letter has been to one of his shows says it is the most barefaced fraud she ever witnessed. I need not report the warning formerly given and hope he will be compelled to leave our city.

Sunday, Nov. 23rd, Wm. C. Bowen is to address our conference on "Imposture by Professional Mediums and the Remedy." Nov. 30th, Mrs. M. E. Poake will read a message from the Spirit-world written through her hand, automatically, on "Personal Responsibility of Mediums." S. B. NICHOLS.  
Brooklyn, N. Y.



## Woman and the Household.

BY HESTER M. POOLE.  
(METUCHEN, N. J.)

## HEROES.

Our world has battlefields where truth and right  
Find heroes nobler, greater in God's sight,  
Than they who fall foremost in gory fight.

Great hours bring forth great souls, but bugle call  
Summons a host poor, impotent and small,  
To that God sends forth in His cause to fall.

Beyond the smoke of battle lies the prize,  
The need of strife and toil and sacrifice;  
Few gain it here, but many in the skies.

The man who braves the world's neglect and scorn,  
To lift the lowly, succor the forlorn,  
Who conquers self—he is a hero born.

His name may die, forgotten by his peers,  
But yet the seed he sowed in care and tears  
Shall bear rich harvests through immortal years.

—Anon.

As I write these lines, the election is over,  
though the result is not yet declared. Ere  
this is printed, people will be relieved from  
their long suspense, and business, so long  
neglected, will have partially resumed its  
normal channels.

Some words of mine, touching upon morals  
and official position, having been criticised  
as though they were intended to electioneer  
against a certain candidate, I wish  
it understood that sentiments expressed in  
this column are my own. The editor of the  
JOURNAL in no way is responsible for them.

It matters not whether a candidate for any  
office be a Republican or Democrat, an Independent  
or a Greenbacker, the question should be,  
"Is he a man of principle?" The question  
should be one of ethics, first and always.

If the family is the foundation of the State,  
personal character is the foundation of the  
family. We come back to the unit at last,  
no matter how large the nation. Sins against  
property are bad enough; sins against humanity  
are worse. So we hold that, no matter  
what a man's political principles may be,  
it is only his integrity and virtue as a good  
citizen and a man of personal honor, which  
entitle him to the suffrages of his countrymen.

The campaign which has just ended, has  
had an influence in making the writer a more  
ardent woman suffragist than ever. If, as  
one of our foremost men has just declared,  
"Women are the most religious, the most  
moral and the most sober portion of the American  
people," it is high time that this element  
is utilized in politics. And this on the  
ground of expediency as well as morals.

"Material interests take care of themselves,"  
but moral interests need to be sacredly  
guarded. Here is an offensive campaign,  
in which mud and filth is thrown regardless  
of whom it defiles. How disastrous must be  
the effect on our young people, to read public  
reports. Then there have been parades and  
demonstrations greater in number and more  
profuse in expenditure than a republic has  
ever before witnessed. How many men whose  
families were suffering for the actual necessities  
of life, have trifled away days, weeks  
and months in club-room or talking politics  
in the bar-room with all its foul associations.

Every campaign club has had large expenses  
collectively, and the individual tax  
has been exorbitant. Witness torchlight  
processions, with helmets, plumes, regalia, banners,  
lanterns and electric lights. Witness  
bands of music, trips from one city to another,  
costly campaign documents, efforts made  
in every way to dazzle and attract through  
display and excitement. Instead of appeals  
to reason. The amount of money spent on  
tawdry glitter belittles a monarchy where an  
emperor desires to hold in subjection his  
minions by barbaric attractions befitting  
children or semi-savages.

In the city of New York alone, it is computed  
that \$1,800,000 have been spent during  
the campaign for political purposes. And this  
does not begin to cover the actual cost. It is  
computed that "every parade of 10,000 strong  
has shortened fifty lives." Exposure under  
excitement has resulted fatality, not only to  
many in the procession but to the spectators.  
Business has been blocked. Employers and  
employees alike, have lost time and money,  
to the great detriment of manners and morals.  
In fact, no one has gained, save manufacturers  
of bangles, keepers of saloons, winning  
gamblers, and the official victors to whom  
belong the spoils.

Now this national housekeeping would be  
vastly improved under woman's economic  
management. Experience has shown us in  
this year of 1884, that no amount of personal  
feeling which intense feminine susceptibilities  
engender, can equal what we have just  
passed through. And who can doubt that  
woman's horror of moral impurity, and her  
desire for personal cleanliness, would have  
the effect of elevating the whole tone of  
the election, of rebuking vice and lessening the  
wear and tear of the campaign?

These are the arguments of expediency.  
Those of moral right, now grown to moral  
necessity, have been reiterated and reiterated.

## GOOD TESTIMONY.

I go for sharing the privileges of the government  
with those who assist in bearing its  
burdens, by no means excluding women.—  
Abraham Lincoln.

In view of the terrible corruption in our  
politics, people ask, can we maintain universal  
suffrage? I say no, not without the aid  
of woman.—Bishop Gilbert Haven

I have not found a respectable reason why  
women should not vote, although I have read  
almost every thing that has been written on  
the subject.—M. J. Savage.

Every year gives me greater faith in it,  
greater hope for its success, and a more earnest  
wish to use what influence I possess for  
its advancement.—Louisa M. Alcott.

Why should not women vote? The essence  
of all republicanism is that they who feel the  
pressure of the law shall have a voice in its  
enactment.—John Pierpont.

In the administration of a State, neither  
a woman as a woman nor a man as a man  
has any special functions, but the gifts of  
nature are equally diffused in both sexes.—  
Plato.

Women have quite as much interest in good  
government as men, and I have never heard  
any satisfactory reason for excluding them  
from the ballot-box.—George W. Curtis.

Under whatever conditions, and within  
whatever limits, men are admitted to the  
suffrage, there is not a shadow of justification  
for not admitting women under the same.—  
John Stuart Mill.

The true family is the type of the State. It  
is the absence of the feminine from the conduct  
of the government of the earth that  
makes them more or less savage. The State  
is now in a condition of half-orphanage.  
There are fathers of the State, but no mothers.—  
Samuel J. May.

If the principle on which we founded our  
government is true, that taxation must not  
be without representation, and if women

hold property and are taxed, it follows that  
women should be represented in the State by  
their votes. . . . I think the State can no more  
afford to dispense with the votes of women  
in its affairs than the family.—Harriet Beecher  
Stowe.

Voting would increase the intelligence of  
women and be a powerful stimulus to female  
education. It would enable women to protect  
their own industrial, social, moral and  
educational rights. . . . Woman's vote would be  
to the votes in our great cities what the lightning  
is to the oak. . . . I believe that this  
reform is coming, and that it will come to  
stay.—Joseph Cook.

The participation of woman as an active  
influence in the affairs of government is a  
present necessity, growing more and more  
imperative every day. . . . Just as woman in  
literature, both as authoress and as audience,  
has effected a radical reform—an elimination  
of the obscene and harshness from literature  
and art—so women in the State will  
avail to eliminate the rigors of law, and much  
of the corruption in politics that now prevails.  
—Prof. William T. Harris.

For over forty years I have not hesitated  
to declare my conviction that justice and fair  
dealing and the democratic principles of our  
government demand equal rights and privileges  
of citizenship, irrespective of sex. I  
have not been able to see any good reasons  
for denying the ballot to women.—J. G. Whit-  
tier.

It is very cheap wit that finds it so droll that  
a woman should vote. . . . If the wants, the passions,  
the vices are allowed a full vote through  
the hands of a half brutal, intemperate population,  
I think it but fair that the virtues, the aspirations,  
should be allowed a full voice as an  
offset, through the purest of the people.—  
Ralph Waldo Emerson.

I believe in the admission of women to the  
full rights of citizenship and share in the  
government, on the express grounds that few  
women keep house so badly or with such  
wastefulness as chancellors of the exchequer  
keep the State, and womanly genius for organization  
applied to the affairs of the nation  
would be extremely economical and beneficial.—  
Theodore Parker.

## BOOK REVIEWS.

[All books noticed under this head, are for sale at, or  
can be ordered through, the office of the RELIGIO-PHILO-  
SOPHICAL JOURNAL.]

**THERAPEUTIC SARCOGNOMY, A SCIENTIFIC  
EXPOSITION OF THE MYSTERY OF THE BRAIN  
AND BODY, AND A PRACTICAL TREATISE  
WITHOUT MEDICINE, BY THE VITAL NERVA,  
ELECTRICITY AND EXTERNAL APPLICATIONS, GIVING THE  
SCIENTIFIC BASIS FOR THERAPEUTIC MAGNETISM AND  
ELECTRO-THERAPEUTICS. DESIGNED FOR THE USE OF NERVA  
AND ELECTRIC PRACTITIONERS, AND ALSO FOR INTELLIGENT  
FAMILIES, FOR THE PREVENTION AND CURE OF DISEASE,  
AND MORAL AND PHYSICAL DEVELOPMENT OF YOUTH.**  
By Joseph Roden Buchanan, M. D., Vol. I. Nervous  
and Electric. Boston: Published by the author, 29  
Fort Avenue, Price, \$2.50.

The above title explains the broad scope of the  
present volume, which is the first of many which the  
author proposes to contribute to the science of sarno-  
gnomy. It really is a manual for the large class of  
healers by the subtle agencies of nerve and electricity,  
and brings order out of the hitherto existing  
chaos of facts and observations, and places them on  
a scientific basis. The word Sarcognomy was coined  
by Dr. Buchanan in 1842, and means a knowledge of  
the flesh or body. He had as early as that time dis-  
covered that the human body was pervaded by a con-  
trolling influence, and he taught his pupils to em-  
ploy it in healing disease.

His discovery of psychometry or the impressibility  
of the brain, opens a vast field for research, one  
which has not been well worked, but the principles  
enounced therefrom have profoundly modified the  
tone of current thought. Prof. Denton worked in  
this field, but his results were so wonderful that his  
not sufficiently guarded premises became doubtful  
or unworthy.

In this volume Dr. Buchanan omits the vast series  
of experiments by which he gained his conclusions,  
and established his theories. I appreciate his motive,  
but must think, nevertheless, that he has made a  
mistake. Thousands of readers who have not seen his  
narrative of research, will not feel sure of his posi-  
tions, however positively maintained. There is this  
peculiarity of such experiments, they cannot be made  
at all times and places. There are delicate condi-  
tions to be observed, and failure often meets the  
order of the student.

Having followed Dr. Buchanan from the first ex-  
periment he made and recorded in his *Journal of Man*  
to the present, I am ready to say that he is  
justified in his conclusions, and only regret that he  
has not presented them in the form of propositions,  
with, at least, references to the evidence which  
supports them. As it is, he will, perhaps, meet adverse  
criticism as having not fully demonstrated the  
fundamental principles on which his entire superstruc-  
ture rests. But the most prejudiced must admit that, as  
he passes along, his wide range of medical information  
enables him to present a large amount of cor-  
roborative testimony drawn from the pages of ac-  
cepted medical authorities.

Gall introduced new methods of brain dissection.  
Before his time, that delicate organ was examined  
with the roughness a butcher would cut his pieces.  
He traced its fibres, its convolutions and distinct  
parts. This, much, at least, he taught anatomists:  
that the brain, so far from being a distinct organ,  
is a most complex one, really composed of many gan-  
glia consolidated or overlapping each other. He  
used the scalpel like his predecessor, and dealt with  
the dead brain after its functions were at rest.

Dr. Buchanan discovered a method of dissection  
vastly more perfect and satisfying. He dissected the  
living brain without wounding or perverting its func-  
tions, and by this spiritual scalpel arrived at conclusions  
as much surpassing all others as the means  
employed were superior.

As before said, Sarcognomy is a full and scientific  
treatise on healing, magnetism, mesmerism, hyp-  
notism, electricity, etc., and gives complete directions  
for the guidance of practitioners, yet Dr. Buchanan  
by no means discards the remedies employed by phy-  
sicians. His ideal of a physician is one who has  
graduated at a reputable college of medicine, is  
gifted with benevolence and enthusiasm, and is  
thoroughly enabled to use with discretion the knowl-  
edge of the finer forces comprehended under the  
term Sarcognomy. "The true healer," he says,  
"should be inspired, as Jesus was inspired, and  
premiered his followers that they should obtain a  
similar inspiration and do similar works. Anthro-  
pology shows that they who live the heavenly life on  
earth, do become inspired and become healers, as  
artists, reformers, upholders for humanity, by their  
moral power and enthusiasm; and here he enlarges  
on the power of love, and makes it the golden  
rule by which highest humanity should be governed.  
This high morality and perfect physical health  
should be especially maintained by the utmost pre-  
cautions. Dr. Buchanan thoroughly comprehends  
that the study of the phenomena of life and spirit  
from the physical side, must be through the brain  
and nervous system. The brain is the bridge span-  
ning the gulf between mortal and spirit, and through  
its delicate fibres the spirit is manifested. As a Spir-  
itualist he presents his system in opposition to the  
rampant materialism of the day. Speaking of pre-  
ceding efforts in this direction, he says:

"The marvelous effects produced on the human  
constitution were never traced to their source in  
the brain and body; and as when the causes of phe-  
nomena are unknown and unsought, science does  
not exist, the whole subject becomes puzzling, em-  
barrassing and repellant to minds accustomed to the  
mastery of positive science."  
Having determined the causes, Dr. Buchanan has  
made such an advance that all works heretofore  
written in this department are superseded, and ob-  
solete. He embodies everything valuable they con-  
tain, and vastly more, and has reduced their discord-  
ance to the rule of law.

Not only has he proven the impressibility of  
the brain, he has shown that it is divided into tracts,  
each having its own sensibility and function, and that  
each of these corresponds with distinct portions of  
the body. The author well says:

"These marvelous powers of the soul and brain  
which the cultivators of animal magnetism have de-  
monstrated so many thousand times without over-  
coming the hostility which springs from the pre-  
judices of human nature, are now clearly intelli-  
gible, since I have traced them to their location in the  
front lobe of the brain, and shown how they may be  
evoked. . . . The great need of the age is a true edu-  
cation, which will enable all classes to welcome and  
appreciate new truth. . . . The progress of the higher  
departments of science and philosophy is not like the  
steady growth of physical science, but is rather a  
matter of accidental impulse, local fashion and pre-  
judice. The systematic cultivation of animal mag-  
netism has been neglected. The study of the brain  
by comparative development has been almost forgot-  
ten, although it vastly exceeds in interest and value,  
all other methods in natural history and ethnology."

The reader is almost inclined to believe the author  
advocates absolute reliance in sickness on the mag-  
netic or psychic forces, to the exclusion of medical  
remedies hitherto relied on, but the following para-  
graph shows that he endorses the "golden mean."  
He says:

"The partisans of physical science have confined  
themselves rigorously to physical methods, forgetting  
that man is an eternal spiritual being, even while  
dwelling in a material form. If the partisans of psy-  
chic science, laying physical means aside, the soul  
alone, we may obtain comparative statistics of the  
two methods, and the true philosopher, comprehend-  
ing each, will avail himself of both."

In the brief space allowed it is impossible to more  
than glance at the more salient portions of the work,  
every page of which furnishes suggestive thought,  
but I cannot finish these notes without alluding to  
the views of this distinguished writer on impressibil-  
ity, or in other words, mediumship, for his words  
apply equally well to one as the other. After stating  
the various causes which influence impressibility, as  
disease, food, drinks, medicines, he adds:

"I think it will ultimately be realized that the pre-  
dominance of virtue and refinement is the best foun-  
dation for impressibility, and I doubt not that in  
the good time coming, when humanity shall have  
attained a nobler development, our entire population  
even in cold climates, will become amenable to ner-  
vatic healing, and the aggregate vital power of society  
will sustain each individual against infirmity and  
disease, by an all-embracing sympathy and friend-  
ship."

Such a highly sensitive condition would be one of  
mediumship, exceeding any instance yet presented,  
and we are glad Dr. Buchanan has put himself on  
record as opposed to mediumship obtained at what-  
ever cost—by sickness, drugs, or the more degrading  
physical coercion of immoral practices held by  
some to be necessary—and advocates a pure and  
noble Spiritualism. This impressibility is a common  
infirmary, and capable of wondrous culture. It  
is ours, and to increase its powers as we would that  
of any other faculty. In the end when we succeed  
we shall find in ourselves the priceless faculty, we  
sought in others.

Dr. Buchanan made important psychic discoveries,  
which conflicted with the most darling doctrines of  
materialistic science. He quietly saw their vast  
scope and mighty influence, and strove to gain a  
hearing before the learned. He supposed they  
would accept them with rejoicing, as they constantly  
declared themselves engaged in the search for  
truth, and entertained exalted hopes for the exten-  
sion of his views. In this he has been disappointed,  
and where he expected most he found least. The  
reader is constantly reminded of how acutely the  
writer feels the treatment of his researches. He  
should console himself with the reflection that an  
eminent physicist of England declared himself ready  
to swallow the first steamship which crossed the  
ocean, and when Harvey published his discovery of  
the circulation of the blood, it is said no physician  
in Europe, whose age exceeded forty years, accepted  
it. It is difficult to move men from the hard and  
deep cut groove of habit, and the reformer and ad-  
vocate of new principles usually compelled to  
await a coming generation for just recognition.

—Hudson Tuttle.

**THREE VISITS TO AMERICA.** By Emily Faith-  
ful. 12mo, pp. 400. Cloth, price \$1.50. New  
York: Fowler & Wells Co. Chicago: Jansen,  
McClurg & Co.

Miss Emily Faithful has made three visits to  
this country to study our society and industrial methods  
with a view to helping her own countrywomen. She  
spent twenty years working to better their condi-  
tion. Her efforts have all her life been for the  
amelioration of woman. This book is the history of  
three visits, and cannot fail to interest and instruct  
all who will read it. It is written in a bright, chat-  
ty style. Her descriptions are very clear, and in  
reading it you seem to be upon the spot and seeing  
with her eyes. A long and highly interesting chap-  
ter is given upon the Mormons and their peculiar-  
ities. She had opportunities of judging of the life  
of the Mormon women that few persons have had.  
She speaks of William S. Godbe, who our readers  
will remember as a correspondent of the JOURNAL,  
and a leading Spiritualist in Utah, and one of the  
leaders of the dissenters among the Mormons, he  
being determined that polygamy should be renoun-  
ced.

Miss Faithful has written a most interesting  
account of her travels from England to California and  
it is a fair and truthful account, quite different from  
Englishmen in general, who have visited this country.  
Fowler & Wells Co. have gotten this book out in  
a very creditable manner.

**SQUARE AND COMPASSES, OR BUILDING THE  
HOUSE.** By Oliver Optic. Boston: Lee & Shep-  
ard. Chicago: Jansen, McClurg & Co. Price,  
\$1.25.

Another of the Boat Builder series has been  
brought out by this prolific writer. The characters  
are the same as in the preceding volume, "Sinner  
Harbor or the Champlain Mechanic." It consists  
of some incidents in the history of the boys of two  
educational institutions and their trials with some  
allusions to interesting young people in the mechanic  
arts, and show what industry and good discipline  
will do for them.

**THE HOME LAND OF SUNSHINE AND FLOW-  
ERS.** Los Angeles and Southern California. Los  
Angeles, Cal.: John M. Boal. Price, paper cover,  
50 cents.

This is the book for those seeking information  
about Southern California. It contains historical  
descriptive statements of certain sections of this  
beautiful and fruitful country, and will be found in-  
teresting.

**FLAXIE GROWING UP.** By Sophie May. Boston:  
Lee & Shepard. Chicago: Jansen, McClurg & Co.  
Price, 75 cents.

For many years Sophie May has gladdened  
the hearts of the little folks by her charming stories.  
The Flaxie Frizzle series and this new one proves  
no exception to the rest, but is written in the char-  
ming style of the preceding ones.

## New Books Received.

**VOCAL AND ACTION-LANGUAGE.** By E. N. Kir-  
by. Boston: Lee & Shepard. Chicago: Jansen,  
McClurg & Co. Price, \$1.25.

**SQUARE AND COMPASSES, OR BUILDING THE  
HOUSE.** By Oliver Optic. Boston: Lee & Shep-  
ard. Chicago: Jansen, McClurg & Co. Price, \$1.25.

**FLAXIE GROWING UP.** By Sophie May. Boston:  
Lee & Shepard. Chicago: Jansen, McClurg & Co.  
Price, 75 cents.

**CHATS.** By G. Hamlen. Boston: Lee & Shepard.  
Chicago: Jansen, McClurg & Co. Price, \$1.00.

**THE HOME LAND OF SUNSHINE AND FLOW-  
ERS.** Los Angeles and Southern California. Los  
Angeles, Cal.: John M. Boal. Price, paper cover,  
50 cents.

Mr. E. Duncan Sniffen, 3 Park Row, New York,  
the well-known advertising agent, makes the fol-  
lowing truthful remarks in the New York Tribune,  
October 4th, regarding newspaper advertising:

"The newspaper is so comprehensive in its scope,  
so universal in its appeal, so to the wants of all  
classes, and of every occupation in life; it brings, as  
it were, the financial and commercial markets of the  
world to our counting rooms, so that it may be truly  
said that a good advertisement in a widely-circulated  
newspaper is the best of all possible salesmen—one  
who never sleeps and is never weary, who goes after  
business early and late, who accosts the merchant in  
the store, the lawyer in his office, the student in his  
study, the cultivated woman at the family friend,

who can be in a thousand places at once, and ad-  
dress a million of people each day, saying only the  
best thing at the right time and in the best manner."  
Now this typical salesman talks only about his  
own business in his own interest, and if in a crowd,  
he must, in order to secure a hearing, be more con-  
spicuous than his competitors, and at all times he  
must be as attractive as possible. The work involves  
intelligence, a good deal of ingenuity, and original  
and ready resource to make the stale matter of yester-  
day fresh and inviting to-day. This is the kind  
of newspaper advertising that it pays to do, and  
that we undertake to do. Advertisers should send  
for E. Duncan Sniffen's "Advertiser's Reference Book,"  
1884, as it is full of valuable information about  
leading newspapers; their circulation, rates, etc.

Mr. Francis Lathrop, whose fame as a decorative  
painter is well known in connection with the Met-  
ropolitan Opera House, and other public and private  
buildings, has made a handsome and striking design  
for the cover of *Cassell's Family Magazine*. The  
new cover will appear on the first number of the  
new volume for January, 1885, and will be ready  
December 12th, 1884.

Those wanting steam engines of light power for  
any kind of work, should read advertisement of J. C.  
Todd on 7th page in this issue.

Magazines for November Not before Men-  
tioned

**THE RECORD AND APPEAL**, published monthly,  
by the committee in the interest of Home-  
less and Destitute Girls. Terms, fifty cents  
a year in advance. Subscriptions should be  
sent to Miss Clara Hunt, Secretary Publishing  
Committee, 2241 Calumet Ave., Chicago,  
Ill. The Illinois Industrial School for Girls,  
located at So. Evanston, Ill., is now pre-  
sented by a newspaper. An appeal is made  
for help for the institution. It has done an  
excellent work, and we commend it to the  
generous.

**THE SEASON** (The International News Co.,  
New York.) This monthly contains all the  
latest fashions and styles, with good illustra-  
tions and much useful knowledge for the  
dressmaker.

**LADIES' FLORAL CABINET**, (22 Vesey-street,  
New York.) This number contains articles  
under the following subjects: Mexican Bulbs;  
A Beautiful Climber; An Aquatic Garden; Re-  
cent Floral Exhibits; Notes and Comments;  
Etc.

**THE SIDEREAL MESSENGER** (Wm. W. Payne,  
Northfield, Minn.) Contents: Pending Prob-  
lems of Astronomy; Amount of Atmospheric  
Absorption; Naval Observatory at Washing-  
ton; Editorial Notes, and other interesting  
articles.

**THE ST. LOUIS MEDICAL JOURNAL** (Geo. H.  
Field, R. S., M. D., Louis, Mo.) Interesting  
articles under the following heads will be  
found in this number: Communications; New  
Inventions; Editorial.

## Horsford's Acid Phosphate.

—WELL PLEASED.

Dr. C. ROBERTS, Winchester, Ill., says: "I  
have used it with entire satisfaction in cases  
of debility from age or overwork, and in in-  
ebriates and dyspeptics, and am well pleased  
with its effects."

One of the ushers at the White House com-  
pleted twenty years of duty there on Monday  
last.



**ROYAL BAKING POWDER**  
Absolutely Pure.

This powder never varies. A marvel of purity, strength  
and wholesomeness. More economical than the ordinary  
kind, and cannot be displaced in its purity and strength  
by low test, short weight, alum or phosphate powder. Sold  
only in tins. **ROYAL BAKING POWDER CO.**, 106 Wall St., N.Y.

**\$65 A MONTH** and board for 3 live Young  
Men or Ladies in each county. Address P.  
W. Zink, at Philadelphia, or Chicago.

**BIRCHES, KNUSTEN AND NOT  
WILLING ANYWATCH** **WEEK CUT**  
SOLD by watchmen. By mail. Circulars  
free. J. H. Birch & Co., 38 Der St., N.Y.

**COURTSHIP AND MARRIAGE.**  
Wonderful secrets, revelations and  
discoveries for marriage and domestic  
happiness. Health, wealth and happiness  
guaranteed. This handsome book of 100 pages, mailed for only  
10 cents by the "Union Publishing Co., Newark, N.J."

**BARLOW'S INDIGO BLUE.**  
Its merits as a WASH BLUE have been fully tested and  
indicated by thousands of housekeepers. You cannot  
ought to have it on hand. **C. F. BARLOW**, 107 N. 7th  
St., Philadelphia, Pa., 222 S. Second St., Philadelphia.

**Combination Kitchen Safe,**  
(Patented)  
Contains Flour-Chest, Kneading-  
board, Sifter, Sugar, Salt, and Spice  
Drawers, and Large Cupboard. Ad-  
vance up dust proof. Every body  
wants one. Handsomely finished.  
Price \$10.00 and upwards. Send for  
circular. Manufactured by EDWARD  
PETERSON CO., Sterling, Ill.  
Every furniture dealer sells  
them. Ask to see them.

**INVESTORS** Should con-  
sult with the  
**WESTERN FARM MORTGAGE CO.**  
LAWRENCE, KANSAS. First Mortgage Real Estate  
Loans Made in All States. No money  
guaranteed. Large experience. No money  
guaranteed. Interest promptly paid.  
For particulars, send for circular. Also  
P. M. Pringle, Pres. N. Y. Hart, Sec. N. Y. Pringle, Sec.  
N. Y. Office, 108 and 110 Broadway. C. C. Hunt & Son, Agts.  
Albany, N. Y. Office, Broadway and N. Y. N. Y. N. Y. N. Y.



**SWEET GUM & MULEIN**

The sweet gum taken from the tree of the  
Southern swamps contains a stimulating expectorant principle  
which is the best remedy for all cases of  
cough, cold, and asthma. It is a powerful  
expectorant, and is the best remedy for all  
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## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.  
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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 22, 1884.

## NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

## TERMS TO NEW SUBSCRIBERS.

Rapidly increasing interest in subjects within the scope of the JOURNAL's field has caused many friends to ask the publisher to supply the paper on trial to those not heretofore subscribers. Yielding to this request he will until January 1st, 1885, send the JOURNAL Three Months for Fifty Cents, on Trial, to those who have never been subscribers. To all new yearly subscribers, the paper will be sent free until January 1st. Every friend of the JOURNAL should feel that he or she has as much interest in its circulation as the publisher. If all who express their admiration for the JOURNAL will work for its interests from now until New Year's Day with a tithe of the assiduity the publisher and editor labors the year round in the interests of his subscribers, its circulation will soon be quadrupled.

## National Woman's Suffrage Convention.

On Wednesday and Thursday of this week at Hershey Hall, some of the leading advocates of the ballot for woman will endeavor to give fresh impetus to the steadily growing demand. The object of the Convention ought to enlist the heartiest co-operation of men and women alike, in making it a grand success. This number of the JOURNAL will reach city and suburban readers in time to attract their special attention before the public sessions of the Convention begin; and we hope that every reader, regardless of age, sex or political bias, will help to swell the attendance.

Though not published especially in the interests of woman, but rather for the whole race, the JOURNAL is a stalwart advocate of Woman's Rights and has for years given weekly space to woman's interests in "Woman and the Household." This is the only special department allowed in the JOURNAL, and under the able and devoted care of Mrs. Hester M. Poole it has done much to educate women as to what they are capable of doing, and to encourage them to renewed and persistent effort for their own advancement. In this number Mrs. Poole has a most excellent and timely column which we commend to all interested.

The only obstacle of any importance between woman and the ballot box, is Woman's Intelligent men who oppose suffrage for women, are rare exceptions. But neither men as men or as political machines, will do effective work in the desired direction until a majority of American women shall unitedly and earnestly exhibit such an interest in and desire for, suffrage, as to make their cause an issue in politics. American women, you can secure the ballot for your sex before another Presidential election, if you will only demand it with anything like unanimity. Nobody of consequence denies your right to it.

Some Boston subscribers announce the non-receipt of last week's JOURNAL. The package may have been lost in transit. Readers who have not received that number, either in Boston or elsewhere, will please notify us at once.

## The Psychical Research Agitation.

No more convincing evidence could be asked to show the deep and widespread interest in psychical research than the cordial reception accorded the JOURNAL's editorial of the 25th ult., advocating the formation of a strong, well equipped Psychical Research Institution. The central idea of our proposal is approved by press, pulpit and people of various and widely differing views on matters of religion, philosophy and politics. The unswerving adherence of the JOURNAL to philosophical and strictly scientific methods in handling the phenomena and its uncompromising warfare against fraud and superstition are, after these many years of Herculean labor, bearing fruit. The vast superstructure of fraud and delusion which had sprung up on an imperfect, incomplete foundation of truth has been thoroughly riddled and is now being rapidly razed, preparatory to the work of deepening and broadening the foundations for the Temple of Spiritual Truth, which shall endure forever. The labor of removing the rubbish will be great; requiring experience, patience and untiring devotion. Constructive work is the order of the day, it cannot be long delayed; if Spiritualists do not wish to see themselves outstripped in this, they will at once arouse themselves to the emergency and join heartily with the JOURNAL in cordially welcoming the assistance of all fair minded people in the work of psychical research. So far, as the JOURNAL's subscribers are concerned, they are, we believe, anxious and ready to aid in every possible way—and they unquestionably represent the intelligence, virtue, wealth and public spirit of the Spiritualist body.

Although the matter under consideration was broached to the public at the most unpropitious time imaginable, when the entire country was undergoing the agonies of the closing days of a bitter and heated political campaign, yet leading papers found time and space to treat of the scheme. Now that the contest is over, more attention will be given in every quarter.

On another page may be found the views of those representative papers *The Springfield Republican* and *The Nation*. If a paper ever had excuse for expressing antagonism to a cause through contempt and disgust for some of its advocates, the *Republican* is that paper. It has seen the name of Samuel Bowles seized and traded upon by a squad of cranks, whose chief stock aside from this trade-mark has been a mixture of illimitable assurance and idiosyncrasy. Yet the *Republican* knows that Spiritualism cannot, in reason, be judged by the adventures and cranks who attach themselves to it, and is disposed to treat it and its representatives courteously, and justly, too, so far as that is possible with its knowledge of the Movement and its personnel.

Speaking of the JOURNAL's project the *Republican* says:

"This scheme is interesting, and deserves only good-will, but since scientific men in England have believed in Dr. Slade, and since Robert Dale Owen, who possessed the confidence of Spiritualists and practical people alike, was completely humbugged by Katie King, the examination of mediums and sensitivities by any sort of committee will be regarded with very little respect. The difference between Mr. Bundy's proposed society and that at work in Great Britain is very great."

Here the *Republican* writer is ill-advised, speaks too hastily and from an imperfect knowledge of the facts. Henry Slade was made the object of a bitter attack by Prof. Lankester. The question as to whether Slade at times attempts to supply the phenomena by illegitimate methods, is not relevant here. But that writing on slates without human contact, and under such conditions as could not be made more rigid by the *Republican*, has occurred in Slade's presence times too numerous to mention, is as well established as any fact in science. "Writing came upon the upper part of the slate," says Alfred Russell Wallace, "when I myself held it pressed close up to the under side of the table, both Dr. Slade's hands being upon the table in contact with my other hand. The writing was audible while in progress." Here is another case which occurred in our own library, the slates being our own and never touched by Slade: "Prior to my third session with Slade," says Prof. Van Buren Denslow, LL.D., "I was present at the residence of Colonel Bundy, when some sixteen persons of indisputable intelligence and some of them of special critical power, including Judge and Mrs. Barnum, Dr. Jewell of Evanston, editor of the best reputed journal of nervous diseases in this country and one of the foremost medical journals of the world; Mr. and Mrs. W. K. Starratt of *The Western Magazine*, and several others, all witnessed substantially the same method of slate-writing I have described, and none of them were able to detect any mode by which any living person could have communicated the moving force of the pencil which did the writing. Of course in all these slate-writings there is no concealment, no turning down the lights, and the slates are always in the hands of the observers, and not of Slade."

Some of Zöllner's experiments were still more striking, though not more convincing; and we might fill a volume of equally well attested cases from Slade's history, showing that scientific men have been fully justified in believing in the genuineness of the phenomena occurring in his presence. Whether or not they "believed in Dr. Slade" is of no consequence in this connection. Each and every experiment must stand on its own merits. These objective phenomena must prove themselves; they must be witnessed under such conditions that the character of the medium cuts no figure in determining their bona fide character. Robert Dale Owen did "possess the confidence of Spiritualists" as a true and noble man; but this did not

prevent a very general skepticism among them, as to his competency in making original investigations. In this identical Katie King affair alluded to by the *Republican*, we felt so sure he and Dr. H. T. Childs were being deceived that we warned them by letter sometime before the final exposé. That these various psychical phenomena occur is no longer matter of debate among those who have taken the least trouble to inform themselves. The main questions to be settled are: To what extent are these phenomena attributable to the exercise of faculties or forces in the medium, or sensitive as the case may be, and how far they are effected by the direct and indirect agency of returning spirits. These points having been approximated, then comes the all-important work of conserving and utilizing these forces, powers, and external agencies so as to make them useful in the work of bettering the physical, intellectual, moral and spiritual nature of man. Very briefly and incompletely stated, as of necessity must be the case in a newspaper article, these are the grounds which must be traversed by a Psychical Research Institution and other activities which will naturally grow out of these researches.

Quite likely the *Republican* is, on the face of things, judging only from the incomplete presentation of our aims and methods thus far given, justified, or at least excusable, in concluding that "the difference between Mr. Bundy's society and that at work in Great Britain is very great." The difference in the sense intended by the *Republican* does not exist. The scope of the work we seek to aid in inaugurating will in no way be less thorough or satisfactory. The only difference is that we desire an institution amply endowed and able to command the prompt, and when necessary the undivided services of those who can forward the investigations. The task to be undertaken in such research is stupendous, vastly transcending the conception of those who have not given the subject long, careful and intelligent consideration. No body of men engrossed in other pursuits, and only meeting at intervals to sit as a jury on second-hand evidence, or to witness now and then incomplete experiments, can properly work this field. Indeed, there is danger that a little progress in some directions, may, if not followed up, lead to greater error as to the whole field. This branch of knowledge needs a permanent, liberally endowed institution, or it might be a department in a College of Philosophy, a school for the study of Mind and cognate subjects. And this is what we hope it may come to in time.

The reason assigned by *The Nation* for the neglect of "adequate study" of these phenomena does not cover the facts, and if it did, is not one entitled to respect. Within the memory of a majority of our readers seemingly insurmountable obstacles were attached to the investigation and utilization of electricity; and with all the vast strides made in electrical science there still remains much that is "liable to baffle the most careful experiments." Yet this liability does not deter continuous, persistent experimentation; each failure but inciting more determined effort.

"Those all too numerous observers who with no previous training and little or no knowledge of legerdemain, think themselves perfectly competent to judge off hand as to the character of the alleged spirit manifestations they have respectively paid their dollar to see, are earnestly invited to weigh the words of the writer in *The Nation*: "It must not be forgotten," says this trained observer, "that almost any man who will give years to a single trick can very often deceive the most skillful observer."

Nothing can be truer, and it is a strong argument in support of the JOURNAL's oft repeated assertion, to wit: Any manifestation which can be accounted for in two ways is of no value as proof of spirit agency. In addition to the danger from trickery, there is another and far greater difficulty before those seeking scientific confirmation of the spirit hypothesis, namely, that of differentiating what may be due to the unconscious use of some faculty or force inhering in the medium or sensitive, from that which is external and of prehuman origin. Often one impinges upon the other and renders separation extremely difficult. Yet this obstacle is not insurmountable and should not be discouraging. Thousands of Spiritualists there are who have become more or less expert along this line. That they are often, indeed generally, unable to render their exposition or analysis in scientific terms, does not lessen the value of their testimony. When scientific men shall have wrought diligently in this field and as a result of their studies evolved a nomenclature adapted thereto, it will be soon enough to insist upon "the language of science."

How far the writer in *The Nation* speaks from personal knowledge we do not know, but we do know he speaks the truth when he says: "Here, more than in all other fields combined, superstition and every outgrown creed back to the lowest savagery flourish all about us." That this is true is to be lamented, but it is no stigma upon Spiritualism *per se*; it is but an indication of the mental status of a majority of the race. The difference between all-believing, superstitious Spiritualists and those of the same grade among religiousists, is only one of degree. We will undertake to convince any jury of fair-minded men *The Nation* will name, that the greatest burden Spiritualism has to bear is the folly of adherents who were once zealous believers in the infallibility of the Bible and the "Christian plan of salvation," and who in coming to Spiritualism have brought with

them all their old idols—the devil and all hisimps too—only putting new dresses on them. These people are to-day travelling backward over the ground hinted at by *The Nation's* writer; they are in very many cases mentally, morally and physically deteriorating; they are poisoning the moral, social, and religious atmosphere of two continents and generating a psychological malaria, more to be feared in its effects upon the minds of those susceptible to the poison, than is the Asiatic cholera upon the body. Aside, therefore, from all other considerations, this state of affairs alone should be sufficient incentive for clarifying these phenomena of all extraneous matter and utilizing the potencies for good which lie behind them.

Following the extracts from *The Springfield Republican* and *The Nation* will be found letters from Rev. F. L. Hosmer, pastor of the Unitarian society at Cleveland, and Prof. Thomas Davidson. Mr. Hosmer's views may be taken probably as fairly representing the position of many Unitarian clergymen. It seems to us as a somewhat close observer of the Unitarian body that what it needs above all other things is power to touch the hearts of the people; in all other respects it is well equipped. Knowledge of the continuity of life and the return of spirit friends, with all that this implies, would supply the fuel needed by the Unitarian clergy and make them such a power for good as was never dreamt of even by the most enthusiastic among them. That Agnosticism, and even covert Materialism, chills the Unitarian pulpit and freezes the pews in some quarters, is an assertion we think susceptible of proof.

The name of Prof. Davidson will be new to many of our readers, but his communication will at once arrest attention. We heard him lecture last July before the Concord School of Philosophy, when he ably acquitted himself; and it is to be hoped he will find time for further contributions to the JOURNAL. Space forbids extended comment on his letter even if required, but happily it is not. The Professor questions the expediency of placing a Spiritualist in charge of such an Institution as proposed by the JOURNAL, on the ground of want of confidence on the part of the general public. At first blush, this objection has more strength than it will have afterward. The work accomplished by such an Institution must be such as to compel the confidence of the intelligent public, and this, whether it be done under the supervision of a Spiritualist or a non-Spiritualist.

Our main thought in making the suggestion was that every thing else being equal, a Spiritualist with a scientific and philosophical bent, of judicial fairness, discreet, and ready to follow wherever truth might lead, would naturally be more competent than any non-Spiritualist. We should not for a moment expect such superintendence would in any way attempt to hamper the work or prescribe the methods of those who might, as experts, be invited to assist in their respective fields. Is it not reasonable and in accordance with the scientific spirit, to assert that one who has devoted years of critical attention in observing these phenomena is better able to facilitate the work of such an institution, than one who, however great his attainments, lacks this practical knowledge?

Much more might be said, but our object is, not to press this point as vital, only to hit upon the best, most effective scheme for accomplishing the work. We are disposed to think Prof. Davidson might find serious difficulty in securing general agreement as to what constitutes "a true philosophy whose domain is not bounded by physical phenomena, like most of the current systems of the day." Possibly most of the experimenters and patrons of psychical research, would prefer to wait before raising that question until further data shall be forthcoming on which to build "a true philosophy."

## A Foolish Flurry.

The outcries with which Dr. Brittan's messages of caution against fraudulent mediums or their guides has been received in some obscure quarters are simply ridiculous. One would think from the shower of violent denunciations heavily besprinkled with italics (adding of course immense force to them) through several columns of one newspaper, that some terrific attack had been made on Spiritualism itself; certainly that some of its cardinal principles had been strongly assailed by it.

Yet the bare truth is that nothing was assailed in it but fraud. We have republished it twice, and beg that it may be carefully re-read with a view to discover all that is objectionable in it. We can discover nothing that should disturb any but conscious frauds and their abettors. Plainly it is for the interest of all honest mediums that all pretenders should be exposed. As plainly it is for the interest of all sincere Spiritualists that every mercenary and tricky trader on their beliefs should be uncovered and rated at his or her proper quality. Neither of these honest parties has any interest in suppressing the truth—a truth that alas! no well informed student of the subject will venture to deny—that frauds abound.

What, then, do such passionate outcries mean? Why all this wrath? Who has been hurt? No one but those who deserve to be and ought to be, in protection of the cause. "But the cause itself is injured by these charges of fraud." They must not be believed to its injury. It will be replied. That entirely depends on their truth. The preacher who exposes the sins of his unworthy church members, does not thereby injure his church in any of its true interests. He benefits it.

The patriot soldier who lays bare the treason in the camp, does not injure his cause, but helps it. He who would screen Spiritualism or any other good cause by denying or appearing to deny facts which he knows, makes a grievous mistake both for his cause and himself. As to the fact of fraud somewhere, in mediums, their guides, or their reporters, this very case is decisive. Several mediums speaking in Dr. Brittan's name are reported to us as some affirming and some denying in his name the genuineness of his message. If he does not contradict himself—which is hardly supposable—they do one another. Is there no deception in any of them, or their guides?

## Prof. Thomas Davidson.

The letter from this gentleman which appears in another column is likely to create a desire in our readers to know more of him. Prof. D. is a genial, hearty Scotchman in the prime of life, a graduate of the University of Aberdeen, where we believe he took some of the highest prizes. He has spent considerable time as a teacher in England and America, coming here in 1890 or thereabouts; has lectured a good deal, chiefly on Philosophy and Greek Archaeology; has given lectures at the Lowell Institute, Boston, Peabody Institute in Baltimore, and also before the American Geographical Society and the Cooper Institute. In the early days of the Chicago Philosophical Society he lectured on its roster, his theme being "The Conditions of Immortality," as nearly all old members can now recall it. Prof. Davidson has long been a contributor to high-class periodicals on both continents, also to Johnson's Encyclopedia, and The Encyclopedia Britannica. About two years ago he published in London two books, (1) Rosmini's Philosophical System, (2) The Parthenon Frieze and Other Essays; and is now engaged on a translation of Rosmini's Psychology, the first volume of which has just appeared in London. He speaks several languages with fluency, has traveled extensively over Europe, and spent several years in Italy. With all his varied attainments he is a modest retiring gentleman, never seeking notoriety, yet with the courage of his convictions and amply able to give them utterance.

## GENERAL NOTES.

Giles B. Stebbins has an engagement to speak at Grand Blanc, Mich. He will be at Saginaw from the 19th to the 28th.

Mr. William Nicol will lecture before the Peoples' Society in Martine's Hall, 55 Ada St., next Sunday, at 3 P. M. Subject: Prayer, its uses and abuses.

A correspondent writes: Mr. E. B. Russell, a very promising inspirational speaker, is lecturing for the Spiritual Arch Society in Minneapolis, Minn.

Mr. O. P. Kellogg is engaged to speak for the Independent Church at Alliance until the first of April, 1885. All letters and telegrams for him should be sent to Mount Union, Stark Co., Ohio.

WATCH.—The JOURNAL has advertising space for sale and has confidence enough in its readers to believe they do not expect to get goods without giving a fair equivalent, for instance, that they know better than to hope to gain possession of a twenty-five dollar watch for about one fifth of that amount.

We learn with regret from Mr. D. B. Edwards, Orient, N. Y., of the sudden transition of his son, T. S. Edwards, Sagg, New York. We met him with his father at Lake Pleasant last summer, and have pleasant recollections of him. He was a subscriber and staunch friend of the JOURNAL and read the weekly issues to the last.

The JOURNAL is glad to announce that Mr. Augustus Day has repented the refusal of his hall, and now offers it for the use of Lyman C. Howe in December. Our pleasure is somewhat dampened by the fear expressed in our informant's letter, that the delay occasioned by Mr. Day's original decision, may deprive Detroit friends of Mr. Howe's services, as other societies are likely to secure him.

In our issue of November 15th we reviewed the book: "Great Thoughts from Greek Authors," by Crauford Tait Ramage, and neglected to state the publisher. We now feel it our duty to do so. The enterprising publisher is John B. Alden, Pearl street, New York City. Great praise is due Mr. Alden for his energy and determination in putting some of the best and most expensive works on the market at so low a price, and in such good style of printing and binding.

A good opportunity is now presented for those wishing a copy of Mrs. Emma Hardinge Brittan's latest work, "Nineteenth Century Miracles." This work, lately issued, is royal octavo, fine tinted paper, cloth binding, containing fine engravings of some of our most illustrious men and women, and has previously been sold at \$2.50, postage 25 cents extra; it has now been reduced to \$1.50, postage 25 cents extra. At this low price every reader of the JOURNAL ought to send for a copy. For sale at this office.

A correspondent writes: "The Society and Lyceum at Alliance, Ohio, are prospering. Mr. Curtis Goddard, a true and faithful worker, is President of the Society. The Lyceum is efficiently officered as follows: President, Curtis Goddard; Vice President, J. R. Haines; Secretary, Josie M. Weir; Treasurer, Nellie Haly; Guardian, Carrie Weir; Assist. Guardian, Flora Haines; Musical Director, G. W. Thornburgh; Assist. Director, Gertrude Haines. Mr. W. Pettit is chorister; his family are noted for their musical talent. We also have as fine an orchestra as there is in the State, composed of the Haines family, and they render Mr. Thornburgh valuable assistance in furnishing music for the Lyceum."



## THE MYSTERIOUS FIELD.

Press, Pulpit, and Rostrum Unite with Spiritualists in Desiring its Scientific Exploration.

Extracts from "The Nation," "The Springfield Republican," also Letters from Rev. F. L. Hosmer and Prof. Thomas Davidson.

## "DESERVES ONLY GOOD-WILL."

Under the head of "Psychical Research," after referring to the English society and the work so far accomplished there, a leading editorial in the Springfield (Mass.) Republican continues as follows:

It is proposed to organize a similar society in this country; and the lead is taken by the RELIGIO-PHILOSOPHICAL JOURNAL of Chicago, which, under the editorship of John C. Bundy, has shown an earnest desire to get at the truth in Spiritualism and to expose the falsehoods, quackery and corruption that disgrace it, and repel many who would willingly believe in the communion of spirits, from looking into the matter at all. Mr. Bundy has made enemies by his course, but he has gained the respect of all who value truth, whether Spiritualists or not. His journal has long demanded that mediums submit to test conditions, and he was influential in the successful effort made to purge the Lake Pleasant camp meeting last summer of its disreputable elements. The RELIGIO-PHILOSOPHICAL JOURNAL proposes that this society shall be started by Spiritualists, and makes the unexpected statement that "we can name off-hand twenty Spiritualists whose aggregate wealth exceeds \$50,000,000," who should endow such a society. The JOURNAL presents a scheme for the society, assuming that it shall be founded in the belief that "a portion of the phenomena now generally acknowledged as occurring are manifestations of spirits once in mortal form." The first step according to its plan would be an experimental school of psychical research, to examine mediums and sensitives, with a salaried secretary, and a corps of experimenters who should be a whole compass—chemistry, mathematics, mechanics, anatomy, physiology, etc. All these should be fair-minded men, approaching the subject to find the truth and not to confirm a preconceived theory, and capable of standing by the record of experiments and vouching for their accuracy to the world. The head of the school should be a Spiritualist possessing the confidence of those who hold that belief and of the general public as well. This scheme is interesting, and deserves only good-will, but since scientific men in England have believed in Dr. Slade, and since Robert Dale Owen, who possessed the confidence of Spiritualists and practical people alike, was completely humbugged by Katie King, the examination of mediums and sensitives by any sort of committee will be regarded with very little respect. The difference between Mr. Bundy's proposed society and that at work in Great Britain is very great.

## "THE NEED OF EXPLORING THIS DARK SIDE OF MODERN CULTURE IS VERY GREAT."

A lengthy article in a late number of *The Nation* treating of psychic phenomena, gives its readers a brief synopsis of the purposes and work of the English Society and concludes as follows:

That these classes of phenomena need investigation has long been admitted, but the feeling that trickery of the most subtle sort, and morbid nervous manifestation not yet understood—both liable to baffle the most careful experiments—were involved in them, has hitherto prevented any adequate study of them. Even the manifestations of hypnosis studied by the physiologists Heidenhain, Freyer, and others in Germany a few years ago, were pronounced by Du Bois-Reymond as *Psychosen*, and therefore, by a prime article of his scientific creed, outside the field of science. Even Helmholtz lately told a British physicist that if all his friends should assert the phenomena reported in the Proceedings of the Society for Psychical Research, and if then he were to see them all with his own eyes and with all the precautions he could devise, he would not believe them. If this is a scientific attitude of mind, then alas for science and its future. It, too, has become dogma with a fixed and changeless world of thought and is no longer accessible to larger possibilities. The question is, Can scientific men approach the subject from outside with the same reasonable hope of results by a careful use of their methods as in other fields of research? If one were dependent solely on professed mediums, who made their own conditions, investigation would be folly. If they allow us to make the conditions, submitting to some inconvenience in our laboratories, it is then a question of our experimental and observational acuteness, although even then it must not be forgotten that almost any man who will give years to a single trick can very often deceive the most skillful observer, who must be physiologist, physicist, and alienist in one.

The need of exploring this dark side of modern culture is very great. Here, more than in all other fields combined, superstition and every outgrown creed back to the lowest savagery flourish rankly all about us. The material and moral energy, the strength and money that are yearly lost to the work of ameliorating the condition of mankind—the influences centering here that are working against all that teachers of every grade and kind are striving for—cannot be estimated. In view of all these circumstances, which are now deeply impressing some of the most serious scientific men in several of the larger cities in the Eastern part of this country, it seems as if there might be an American Association that would stimulate fruitful work on at least one side of this vast field. Our country abounds with organizations which are what Reichenbach would have termed "sensitives"—people of exquisitely nervous constitution, of variable moods and abnormally concentrative habit, on whom, wherever found, systematic observations as to the extreme limit of abnormally sharpened senses might be made. There is certainly a wide tract to be explored here before we can affirm anything confidently of these limits; and before these are determined it does not seem scientific to have recourse to explanations of extraordinary perceptions or thought-transference by means of ethereal vibrations, or spiritual agencies, or any other hypothesis of a natural or supernatural kind. It is by such methods results are reached that compel presuppositions new to science, so be it, but let the object be to study abnormal psychoneural phenomena. Even if it should be found that impressions can be conveyed by other than sensuous means, it is by no means follows, as some of the writers in the English Proceedings seem to infer, that distance is not a factor, and that cases of simultaneous impressions

with continents intervening are made more plausible.

It is, of course, an obstacle to the proposed American Association that the necessary researches are very expensive and almost require an endowment fund. But money has, we understand, been abundantly forthcoming in England, and why should it not be here?

REV. F. L. HOSMER, UNITARIAN, WRITES:

DEAR SIR: The copy of the JOURNAL containing your editorial on the "Promotion of Psychical Research," has been received and read with interest. Personally I am not a Spiritualist; in what I have seen of mediumistic phenomena—and it has been something—I have never been seriously impressed with the truth of the Spiritualist hypothesis to account for them. My own faith finds its confirmation along another line and by a different method. At the same time, with all due admission of imposture which you have shown yourself as ready to make as the bitterest opponent of Spiritualism, there is, I believe, in its various alleged phenomena a body of curious and interesting facts which deserves the investigation of men of recognized competency therefor. All the more is this desirable by reason of the claims that are made upon popular credulity. I should be glad to see in this country such a society as that already organized in England for Psychical Research, and under the direction of such men as should command the confidence of thoughtful men and women of every belief.

Sincerely yours, F. L. HOSMER.  
176 Euclid Ave., Cleveland, O., Nov. 1, '84.

## A PHILOSOPHER'S VIEWS.

DEAR SIR:—Accept my thanks for your article in the RELIGIO-PHILOSOPHICAL JOURNAL, advocating the foundation of a Society for Psychical Research. I am entirely in sympathy with your purpose, as well as with the spirit in which you desire to see it carried out. I have the privilege of knowing Professor Sidgwick, President of the English Psychical Society, as well as several of its more active members, and I am convinced by their statements, as well as by many other grounds of fact and theory, that there is a large class of phenomena hitherto not included among the objects of science, but well deserving of careful investigation, as likely to throw light upon man's nature and destiny—namely, that class of phenomena usually termed psychical, spiritualistic, spiritualistic, etc. Of these phenomena themselves I have hardly any experience, nor am I interested in them in the way, or for the reasons, that many people are. Their importance to many people is due to the fact that they are held to establish, upon an empirical basis, the immortality of the individual human soul, upon which recent, materialistic systems of thought in their concealed and ignorant superficiality, have endeavored to cast doubt and even denial. To me, independently of any sensible phenomenon, individual immortality is something beyond all doubt or question, something given in the simplest fact of consciousness to any one who has eyes to see or an unprejudiced, unconventionalized mind to think. Nevertheless, I believe that these phenomena exist, that they may, when carefully investigated, throw light upon the modes and forms (not the fact) of immortal life, and, in any case, that they must aid us in our endeavors to understand spirit and spiritual activities—reasons amply sufficient to justify us in devoting careful attention to them.

That the phenomena in question should be due to the action of disembodied spirits, seems to me in no way intrinsically improbable. That spirits do exist in a disembodied state I am perfectly sure, and no experience of mine, or so far as I can find, of any other person's, justifies one in affirming that such spirits cannot act, that is, produce phenomena, through matter. Thanks to the researches of the English Psychical Society, we now know that embodied spirits can, to some extent, act upon brains not their own; why disembodied spirits should not be able to do the same thing, I cannot in any way see. But I will go very much farther than this, and call attention to a most important fact that is persistently lost sight of in all modern thinking. I find it utterly impossible to conceive any action whatsoever as originating in anything but a being of a spiritual nature, and I am convinced that what is thus impossible for me is impossible for every other human being. I am, therefore, forced into this dilemma. I must either follow Herbert Spencer and other Agnostics in declaring that the source or sources of all the activity in the universe are unknowable, or I must attribute this activity to spiritual beings, such as I know myself to be; and since the activity of a multitude of such beings would suffice to explain all phenomena, while the positing of an unknowable explains nothing, there can be no question as to which of the two hypotheses is the more scientific. It cannot be said or repeated with too much emphasis that the most rational way of accounting for the phenomena in question in all its parts is to attribute it to the action of spiritual beings, and that the ancient Greek poetic view of the world, which placed a divinity in every mountain and stream, and a nymph in every tree and fountain, was in principle correct, as well as inspiring, while the modern, utterly prosaic theory which explains the world in terms of blind forces of unknown origin, is false and the result of spiritual deadness.

If, then, it be true that we must conceive all actions as originating in spiritual beings, why should we find it strange that one particular class of actions shows this fact with special clearness, or hesitate to admit, for one set of cases, what, in the nature of things, must be true for all cases?

Having arrived at these conclusions without any reference whatsoever to the phenomena of spiritism, so-called, I am in no wise surprised at these phenomena, which in so striking a way bear these conclusions out. I am even inclined to believe that spiritism, now certainly in its infancy, is the dawning of new and true view of the nature of man and the constitution of the universe, a view which replacing the present desolating one presented to us by physical science, shall once more give a religious inspiration to life and so make it seem infinitely valuable. And this will be true, whether the phenomena in question be due to embodied, or to disembodied spirits.

From what I have said you will see that I am very much in favor of the establishment of a Society for Psychical Research, on a basis similar to that set forth by you in your article. Among your suggestions there is only one whose expediency I should call in question, viz., that in which you propose that the general supervision and management of the society "should be in the hands of a Spiritualist." Now, while personally I am as willing to put confidence in a Spiritualist as in anybody, the world in general is not, when the question is one concerning spiritualistic phenomena. It seems to me, therefore, that the results arrived at by the society would have a much better chance of meeting with general acceptance, if the management

of it were in the hands of men not openly committed to any theory of the meaning of spiritistic phenomena.

Once your Society is fairly established and ready for work, the second requisite mentioned by you will soon be forthcoming. There are, indeed, to my knowledge, quite a large number of men who would be quite ready to supply the pecuniary means necessary to carry on the Society, provided they were well convinced that it meant serious scientific work. The thinking world is tired of agnosticism and materialism, and longing to believe in spiritualism and eternal life.

In your article you say that "the corps of experimenters must, as a whole, combine a quite thorough knowledge of Chemistry, Mathematics, Mechanics, Anatomy, Physiology, Electricity, Mesmerism, Psychology, Biology, etc." I am not sure what you mean to include under the "etc.," but I think that not any or all of the sciences mentioned are so essential to the experimenter as a true philosophy whose domain is not bounded by physical phenomena, like most of the current systems of the day. I am convinced that an accurate acquaintance with Rosmini's philosophy, and especially with his "Anthropology and Psychology" would do much to place Spiritism in its proper light and to bring out the true meaning of its phenomena than any other system of science in the world. Why cannot you gather together in Chicago a little knot of earnest men for the study of Rosmini's psychological works?

In conclusion, let me say that, if you establish such a society as your article contemplates, I shall be glad to join and to try to induce other persons, more competent than myself, to do the same.

Wishing you all success, I am,  
Very truly yours, THOMAS DAVIDSON.  
Orange, N. J., Nov. 8th, 1884.

## Light in Darkness.

One of our most valuable exchanges among Spiritualist publications, indeed in many respects the ablest of them all, is *Light in Darkness*. Hence it is with profound regret and keen chagrin that we read in its issue of the 1st inst. the statement that "It is imperatively necessary to provide a substantial Sustentation Fund at once to secure the continued publication of *Light* after the close of the present year." That an able paper whose editors and contributors work for love of the cause alone, without pecuniary consideration, should have to make such a statement is disgraceful to English Spiritualists; all the more so coming from London.

We hope the appeal of *Light* will quicken the consciences of the large body of well-to-do English people interested in Spiritualism and psychical studies in general, and that the new year may find the paper on a more substantial and hopeful basis than ever before.

Spiritualists, Free Religionists, Liberal Christians and Free Thinkers, singly and collectively, are given to boasting of their sacrifices and prowess, and the wonderful work each is doing; and yet as a whole they are way behind all other civilized peoples in the support of the press, without which they would accomplish but little and have no standing before the world.

The pain and misery suffered by those who are afflicted with dyspepsia are indescribable. The relief which is given by Hood's Sarsaparilla has caused thousands to be thankful for this great medicine. It dispels the causes of dyspepsia, and tones up the digestive organs.

## Notice to Subscribers.

We particularly request subscribers who renew their subscriptions, to look carefully at the figures on the tag which contains their respective names and if they are not changed in two weeks, let us know with full particulars, as it will save time and trouble.

## Business Notices.

The most reliable article in use for restoring gray hair to its original color and promoting its growth, is Hall's Vegetable Sillian Hair Renewer.

## Married.

At the residence of the bride's father in Alliance, Ohio on Monday evening, Nov. 10th, by O. P. Keeling, Miss Bertha Staines to Mr. Frank C. Woods. Mr. Staines was Assistant Guardian in our Lyceum, was richly gifted in song and carried with her the blood of many friends in her new departure.

## FREE Information about the Southwest.

Maps, pamphlets, paper, etc., giving detailed information concerning Lands Farming, Stock-raising, Fruit-growing, Mining, Manufacturing, etc., in Kansas, Colorado, New Mexico, Arizona, California and Old Mexico, sent FREE on application to C. B. SCHEMPP, Commissioner of Immigration, A. T. & S. F. N. H., Topeka, Kansas.

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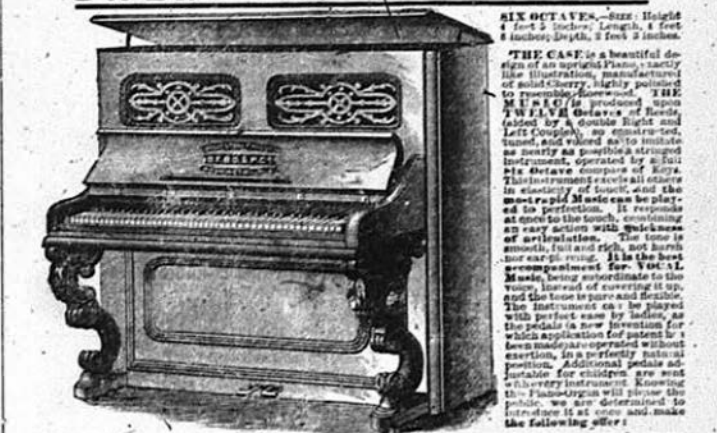
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laws "do explain them, is merely an impostor or claiming a knowledge which he does not possess.

Many years ago a party assembled to produce phenomena, and after some time succeeded. Having collected certain data, a theory was started, which at the time was called the "Mary Jane" theory. The theory put forward was that no communication of any kind was ever given which was not previously known to some one at the table, and it was, therefore, concluded that a something possessing intelligence was, as it were, created by the persons present, and that the limit of the intelligence and knowledge of those forming the circle, was the limit of the knowledge of the something created.

This theory may be accepted, only so long as no fact contradicts it. Immediately one fact, which is an undoubted fact, occurs which could not occur if the theory were correct, then the theory is untenable.

Let us now see whether this theory will explain the following fact in my own experience:—Many years ago I received one morning a telegram, announcing to me the death of a great friend of mine, a clergyman in the North of England. "On the same day I called on a lady friend who claimed to have the gift of seeing spirits, and speaking with them. When I called on this lady my mind was full of the thought of my clerical friend's death. After some conversation with the lady, I inquired if she saw near me any spirit which had lately left this world. She replied that there was one which had only lately done so. My clerical friend was my idea. The lady then said that this spirit appeared in a military uniform, that he told her he had died a violent death, and she then told me his Christian name and surname, and in addition a familiar name by which I, as also other of his brother officers, used to address him. On asking for further details as to his death, I was told that his head had been cut off and his body thrown into a canal, and that it was in the East, but not in India. It was three years since I had seen this officer, and the last I had heard of him was that he was in India.

On inquiring, on my return from this visit, I was told at Woolwich that the officer in question was in India, but was likely to go to China. Some weeks after this, the news arrived that this officer had been taken prisoner by the Chinese. A large ransom was offered for him, but he was never found.

Many years after this I met in India the brother of this officer, and I inquired if anything had ever been ascertained relative to the death of his brother in China. He told me that his father had been to China, and had obtained evidence that a Tartar chief, enraged at the loss of some of his friends, had ordered the head of his prisoner to be cut off on the banks of a canal, and that his body was thrown into the canal.

This is one among some dozen instances of a similar kind which have come under my personal experience, and I want to know whether the Mary Jane theory will explain the facts. I also should like to know which among the known laws will explain it. This and other similar facts exist, and any theory which does not include and explain them is worthless. It is the old error of theorizing on incomplete data.

I must now venture on a few remarks relative to the latest problem connected with this subject. These remarks must be few, as I have already occupied much of your time.

There has lately been introduced to us a theory that the human mind is capable of producing all the phenomena which have occurred in our experience during the past forty years. It is stated that there are certain learned men in the East, who possess such a knowledge of the laws of nature as to enable them to perform all the phenomena which we have seen; that it is only a very low order of beings, termed spooks or shells, who ever communicate through mediums, and that people who imagine they communicate with relatives or friends are deceived.

This is the theory put forward by various persons who claim to have been instructed by these learned men in the East. Divesting it of its mystery, it is merely an assertion which claims that there are certain individuals in the East who have performed all those phenomena of which we have been witnesses in England and America, during the past forty years; or these phenomena, and the information given in connection with them, have been given by spooks, elementals, and shells. Now, I would not for a moment cast doubt on any one of the statements made by those who have seen these Adepts. I have myself seen in the East various phenomena which cannot possibly be explained by any recognized laws but they were nearly the same phenomena as I have seen occur in the presence of mediums in England. I am also fully prepared to admit that the power which can be exercised by the human will is far greater than we dream of. But it seems to me that our friends who conclude that all the phenomena which we have witnessed have been due to the Adepts or to shells, have again committed the error of theorizing from imperfect data. I am convinced, also, that these Adepts had not seen all the phenomena which have been seen in connection with so-called spiritual mediums. When we find mediums who, without going into a trance or in any way losing their mental government, can see a spirit and can converse with it as freely as with one of us, and when this spirit gives us information of the highest order both on scientific and other subjects, and tells us the name it bore on earth, we are driven to one of two conclusions—either that the so-called shells, or spooks, are of a very high order, and know more than the scientific men on earth; or else, that this assumed spirit is an Adept who comes with a lie in his mouth and tells us he is a relative when he is only an astral body. I cannot accept either of these explanations.

Another difficulty presented by this theory is, that even granting for a while, and for the sake of argument, that all the manifestations have been due to the powers of the Adepts, I would venture to ask whether these powers can be used only when the astral body is united with the material body. If the adept dies, does he at once lose all his power? If he does so, it seems a singular thing that a change to a more advanced state should cause a loss of power. If, as a spirit, he retains his power, why cannot he act as a spirit in the same manner as he acted when in the body, and produce phenomena of a similar nature? If he can so produce these, it seems to be a rather sweeping assertion to claim that he and his brothers alone can thus act, that in the whole universe there are no other spiritual beings who can thus produce phenomena. And when we receive from what we consider a spirit an instant solution of some scientific problem, which has puzzled the learned men of Europe during a hundred years, we are to be told that this solution has been given by a spook or shell, or else that one of the Adepts has kindly and generously enlightened us. I readily grant the possibility of certain men possessing a knowledge of laws which may enable them to perform

what are popularly spoken of as miracles, but it appears to me that these men cannot deny that there are other beings in the universe who possess similar and greater power.

There seems, also, to be a tendency on the part of the Adepts to claim infallibility. I have heard it stated that an adept cannot be wrong, and I have noticed a disposition on the part of the believers in these Adepts to claim the same infallibility. I say this with no ill-feeling, but merely to deal with this subject on sound philosophical principles. I have heard it stated that it was a great comfort to have arrived at this perfect truth, after all the delusions by which Spiritualists had been led. I have seen it stated that the grandest revelation ever given to mortals was contained in some hundred pages of print, these hundred pages containing mere sketchy outlines on subjects which, through a medium, I had received and written twenty years before the "grandest revelation" was printed. I believe that such remarks have tended to produce antagonism between the believers in the Adepts and those who are believers in the spiritual theory—a condition which ought not to exist. The proceedings of the believers in the Adepts partake too much of the character of certain men who claim to be scientific, and who state that they know all the laws of nature, and that people who think they see a table rise in the air or see an instrument play without contact are merely ignorant idiots. We naturally lose some of the respect which we may have had for men, who thus claim infallibility when their very assertion shows their want of knowledge of the subject on which they claim to be judges.

From the very earliest date at which the phenomena termed spiritual attracted public attention in America, individuals who have investigated these phenomena and become convinced of their reality, have done their best to make them generally known. Men have risked their professional reputation, and in many cases have been absolutely ruined in consequence of proclaiming their conviction in the reality of the phenomena. They have submitted to the abuse of arrogant ignorance, and self-satisfied stock knowledge. They have freely given money and their time to enable publications to be carried on for the purpose of making known that which occurs. There has been no secrecy in the matter, no probation before the facts have been submitted for examination, but an open investigation has been conducted. It does not appear that this course has been adopted by the Adepts and their converts. Living in seclusion and privacy in the East, they may not even be seen by average mortals. Secrecy is maintained, and a severe preparation must be gone through before even the fact of their power is proved.

I quite grant the prudence of not intrusting power to any person, until it has been proved that the person will use this power only for a right purpose; but to prove that the power exists is quite another question, and the evidence that this power really exists is at present very weak.

There are certain laws connected with science and logic which cannot be ignored. For example, we are told that the Adepts are infallible, and cannot make a mistake. Here an absolute law is asserted, and we must adhere to this law. Shortly afterwards we are told that this great revelation of the power and knowledge of these Adepts is given to the Western world, not by the united action of the whole of the Adepts, because only a few are in favor of its being given, others are against its being given. If it be right that it should be given, then those who object are wrong. If it be an error to give it, then those who wish to give it are wrong. Both sides cannot be right. Yet all are infallible. I fear that all the skill claimed for the Adepts can not enable them to prove that two people who hold utterly different opinions on one fact, can be both infallible. And I am disposed to think that those individuals who believe in this infallibility, must give up facts not theories, and must present proofs not opinions, before we can accept as true that which they themselves believe.

The facts which have been presented to us relative to the powers possessed by the Adepts are somewhat limited. Yet these are sufficient to make investigators hesitate before coming to any conclusion. If the believers in the spiritual phenomena were to assert that the Adepts were utterly mistaken, that all the power which they exhibited was spiritual, and not in any way dependent on their own will, such assertions would be dogmatic and based on incomplete evidence. But the believers in the Adepts do not hesitate to assert that all the phenomena which have occurred in the Western world have been due to a low order of spiritual creature, or to the action of the Adepts themselves, or have been the action of one's own astral body. It is possible that the solution of this problem may be in the middle course. Those persons who have attended many séances with highly advanced mediums must have seen instances where one's own mind influenced the message. What influenced the mind is a difficulty. But also in many cases the very opposite information has been given to that which was either wished for or expected by those desiring a message, and the theory of one's own will-power producing this message seems to present a contradiction.

Considering the errors that are being spread broadcast by certain materialistic papers, and the dogmatic assumptions of supreme knowledge which the writers in these papers adopt, it seems advisable that the Adepts should give some more proof of their power than has hitherto been given. The course adopted by many investigators into the phenomena termed spiritual proves that there are hundreds who for a truth are prepared to make the greatest sacrifices. It seems scarcely reasonable that not one of these should be permitted to have the proofs which Thomas asked for and was given. A few years ago I was at the Narkunda Bungalow, in the Himalaya, probably not many miles from the home of the Adepts. I attended a séance there one evening. If the Adepts were aware of this they might have made a very useful convert of me had they given me the slightest evidence of their power.

The assertions which have been made relative to the phenomena termed spiritual being due to a low order of spook or shell, is another example of the error of theorizing on incomplete data. Some individuals having, perhaps, been acquainted with spiritual phenomena during many years, have been unfortunate in one or two ways. They have either failed to meet any medium except those who are in rapport with a low order of spirit, or the individual's own mediumistic nature attracts only a low order of spirit. Either of these results having been obtained during a long course of inquiry, the investigator imagines that his personal experience embraces the whole subject, and he lays it down as a law that only a very low order of being communicates through a medium.

The communications which I have seen given through several mediums are of a far higher type, intellectually and morally, than anything I have ever seen hinted at as com-

ing from the East. To tell me that such communications come from a low type of shell is to prove to me that the person so stating knows nothing about the subject, and I cannot then help having my doubt whether he is competent to judge on another question when I find him so unsound on the one about which I have had far more experience than he has. What would any gentleman think of my capacity for reasoning, if I were to tell him that though he is acquainted with the powers of the Adepts, yet, from what I had seen of native conjurers in my "compound" in India, I could assure him that all that the Adepts accomplished was nothing more than a low order of conjuring?

If I were to make such a statement he would justly conclude that I was not only somewhat self-sufficient, but was not qualified to form an opinion on a difficult question.

I have seen nothing of the powers claimed by the Adepts, but I can see no reason, if a disembodied spirit can perform certain phenomena which the outside world would call miracles, why the means by which this is performed may not be imparted to a human being in the body. But I can see no reason why, if a human being can perform such things, a spirit is to be denied having such power. Those who make these assertions act just as do men claiming to be scientific, who claim to know all the laws of nature, and who state that they know that a table cannot rise in the air, or any of the phenomena occur which thousands of persons have repeatedly witnessed.

If it be true that the human will can so develop as to perform wonders hitherto not believed possible, we are indebted to those persons who have brought such knowledge before us; but it will require very much more to be demonstrated than has yet been given before the multitude of facts with which we are acquainted can be set on one side, or are to be accounted for as the work of spooks or Adepts. The power claimed for the Adepts and the power which is called spiritual seem to me in no way antagonistic. The former may exist, without ignoring the latter, and the two, if working in harmony, may do much. The assumption that everything which has occurred and which is termed spiritual is to be explained by spooks or Adepts, is, I am convinced, a delusion, arrived at by the common error of theorizing from incomplete data.

Credo and Restraints.

In his farewell address in London, Sept. 19th, 1884, W. J. Colville said:

"Probably no movement in the world is quite so complicated and varied as the movement known as Modern Spiritualism. Every church has its creed; the Jews have their law. Spiritualists know allegiance to no creed, book, man or council. They pride themselves upon their unrestricted personal liberty of thought, word, and action. Some have just cut loose from the galling chains of ecclesiastical bondage, and their first impulse when free is to let their newly acquired liberty degenerate into license. Some are like boys and girls, who have been kept down very severely, either at home or at school, and they have run away, or just attained their majority, or in some other way suddenly become their own masters; the more sense of liberty is so sweet to them, that they hate every thing that bears the slightest resemblance to their house of bondage, and the discipline enforced within it—regular hours, a systematic plan of work, the orderly routine of regular life—all good in themselves, are distasteful to those who have for a considerable portion of a lifetime, been compelled unreasonably to submit to them. Immediately the mind breaks away from unwelcome restraint, no matter how wholesome, like a pendulum of a clock, which, from having swung excessively far in one direction, oscillates to an equal distance in the other, prior to gaining its true equilibrium."

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# RELIGIO PHILOSOPHICAL JOURNAL



Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXVII.

CHICAGO, NOVEMBER 29, 1884.

No. 14

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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## A SYMPOSIUM.

Rev. C. W. Wendt, F. L. Burr, of the "Hartford Times." Giles B. Stebbins, Rev. Wm. I. Gill, Dr. J. R. Skinner, Dr. John E. Purdon. "Worthington Advance." "Enter Ocean."

ANOTHER TALENTED AND WIDELY KNOWN UNITARIAN MINISTER, APPROVES.

DEAR SIR:—I have read with interest the article in your Journal on a Society for Psychical (why not psychological?) Research, and under proper restrictions, some of which you indicate, I should think it likely to prove of value to the student of religion and the truth-seeker. I speak in a qualified way, as the subject is not one on which I feel myself competent to speak with authority.

Sincerely Yours, CHAS. W. WENDT, Newport, R. I.

"THE TIME IS RIFE," SAYS ONE OF THE PUBLISHERS OF THE HARTFORD TIMES.

DEAR SIR:—I fully agree with you in your estimate of the advisability of the proposed organization of a Society for Psychical Research. It seems to me the time is ripe for such a movement on this side of the Atlantic, where what is called (with questionable propriety) the "modern" phase of psychical phenomena took its rise. The London society seems to be doing a good work, and the room and material for an equally efficient organization in this country cannot be questioned. The widening and increasingly diversified form in which the impressive phenomena in question seem to be presented cannot be overlooked by any but the most superficial observer; nor is it to be disputed, that these occurrences involve such seeming proofs of an unknown intelligence and power as do seem to point significantly to the one great conclusion which has been reached by so many investigators in our own and other countries; but, however that may be, the need of honest investigation by trained and capable minds is apparent. It is the fashion among the scientists to treat the subject with silent disdain. This never will do. As things are going, they, like those who follow a similar course in press and pulp, are likely soon to find themselves stranded on the shoals of their own ignorance, cowardice or assumption. This movement, whatever its foundation or lack of foundation, grows palpably stronger and greater, and the call is for honest investigation by men of recognized capacity and character. Such a careful and unbiased examination, your proposed society would be likely to make. Candid, leisurely, careful and honest investigation by such a body, including the representatives of many and diverse forms of thought and belief, should be fruitful of important and suggestive conclusions touching an ever-widening mass of diversified phenomena which belong to realities and laws as old as the universe, and which appear to be more and more indicative of the final solution of the most momentous question mankind has ever asked.

Respectfully Yours, F. L. BURR, Hartford, Ct.

A VETERAN SPIRITUALIST, AS WELL AS AUTHOR OF VARIOUS WORKS, EMBRACING RELIGION, POLITICS, REFORM, POETRY AND HISTORY, EXPRESSES HIS VIEWS.

To the Editor of the Religio-Philosophical Journal: Your suggestions touching a Society for Psychical Research are timely and valuable. Some central association, with means and a plan of action, should serve as a powerful

stimulant to wide and free inquiry; should not govern, or lay down inflexible rules, but rather aid and suggest the best methods, leaving a good deal to the intuitive genius and to the experience of inquirers all over the land. To start and organize careful and thorough psychical or spiritual research, is the need of our day. To keep on record the results of such research is very necessary. Great volumes could be filled with valuable facts, thoroughly tested, and of transcendent importance in the investigations of Spiritualists, which are lost for want of being put on record.

An invaluable volume published years ago by the London Disfranchisement Society, is a sample of what a Research Society could put on record here; and I know that like experiments and experiences among Spiritualists in this country, even more valuable than those of our English co-workers in this London book, are passing into oblivion unrecorded.

To plan such a Society must be the work of a chosen company of persons of spiritual experience and large views. Get it started, on a wise foundation and with adequate means, and its benefits would soon be apparent. Spiritualists must be its leading members. A society for chemical or geological research would, of course, be guided and inspired by eminent chemists or geologists, who would open ways for free inquiry, and for the suggestion and discussion of various theories. Spiritual research and psychical research are the same, and the same common-sense methods must apply.

But I must not enter this wide field. Enough for the present to say, that a Society such as you suggest, would be of great use, especially in reaching the educated people who influence the cultivated and scholarly, while the wise and large-minded of that valuable multitude unknown to fame, would welcome and share its benefits.

G. B. STEBBINS, Detroit, Mich.

"THOSE WHO DO NOT READ THE JOURNALS AND WORKS DEVOTED TO THIS SUBJECT, KNOW LITTLE OF THE MIGHTY INTEREST WHICH IS FELT."

Col. Bundy, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, last summer suggested the organization of a society or institution for the promotion of psychical research. This suggestion has attracted wide attention.

The interest in spiritual manifestations and in the study of spirit, or mind, or soul, or by whatever name the intelligent part of man is designated, is becoming so profound and general that a great cry is going up for organized effort, for thorough and scientific investigation, and for greater facilities for reaching the people with the wonderful facts and truths of psychology.

Those who do not read the journals and works devoted to this subject which are pouring from the press by the million, know little of the mighty interest which is felt and of the clamor for more light.

Societies for the promotion of psychical research can do much for the cause, as similar societies have done for medical and other science. The founding of colleges with a department or school devoted to this special branch will aid greatly in making the ascertained facts and conclusions known, and in gaining recognition for a movement which is now taboed and opposed by unenlightened conservatism.

So far as the spiritual movement is concerned, it has reached such tremendous proportions that organization of some kind is becoming a necessity. A circle in every family, a local society in every community, are the first needs, and then general association for promoting the work and clearing away the obstructions which now so greatly hinder communication between embodied and disembodied men.

The one danger is that which has cursed every church, and nearly every association which the world has seen, viz.: fossilizing around some sort of a creed and accepting that as final, and following some man or woman as a prophet.—Worthington (Minn.) Advance.

DEEPLY INTERESTED IN MESMERISM, CATALEPTIC, PSYCHIC AND SPIRITUALISTIC PHENOMENA.

MR. JNO. C. BUNDY.—DEAR SIR: Referring to the editorial advocating Psychical Research, in the JOURNAL of Oct. 25th, I have to say that I am deeply interested in phenomena, mesmeric, cataleptic, psychic, and spiritualistic, and in all reasonable modes of research into the same.

I have learned to regard these branches of investigation as of physics, on the ground that there can be nothing outside the real. I am a pantheist as well as a materialist. I recognize as part of the cosmos, and its vitalizing property, a great reservoir of absolute intelligence, containing all knowledge, even to the simplest detail of human mechanism, as a wheelbarrow for instance—the invention of the wheelbarrow being nothing more than the ideal one in this reservoir, taking outward expression in matter; the man being incited to its outward development, at such time as his circumstances or surroundings, justified the projection of the same for his convenience and comfort. This order of outward expression is that which is termed evolution or development. This incitement implies superintending will and skill as a property of knowledge.

The whole I conceive to be the manifestation of what we call God. Therefore God manifest is matter, which embraces what we call mind or life; and all the innumerable

differences of form and vital movement of matter are functional to the same through this manifestation.

In the pantheistic sense we detect the operation of calculating thought or mind in the plant, and thence through all grades of animal life, up to and including man—alike in kind, but differing in degree—fitting to the kind of life actuated. Being vast and cosmic it is impersonal, and as a whole is as much a world, a plant, a worm, as a man; but since in the detail of its operation man is but one of its many products, man becomes but the outward expression of a specialization of God manifest; and man thus constituted looks back to his cause as being in all respects himself, albeit infinitely superior as being all-things. Therefore out of the impersonal he rightly derives his own likeness as a personal God, whose image and instrument and specialized expression man is.

Thus all is real, and the vitalizing property of the real is the intellectual of pantheism. Now it is in the vitalizing property or quality of matter that we find what is called the phenomena of mesmerism, catalepsy, psychism and Spiritualism; these simply being our arbitrary terms for the same, couched in the nomenclature of ignorance; that is, while the phenomena of these are to be observed the essence of either is absolutely unknown, and always will be.

The outward and gross of our lives is the palpable, but the senses may be acted on so imperceptibly as to carry to the mind connected ideas, taking form there in concepts, which must be, to come to our cognition at all susceptible by being thought of, (1) in a substantive way; (2) in terms of our language, which (3), is founded on experiences, as the reflection thereof; and such perceptions are called intuitions.

(a) In catalepsy knowledge of existing state of things is communicated, which state is far removed in space from the possibility of gross physical sight and sense.

(b) In mesmerism, mind is affected to the exact expression of the mental idea and concepts of one by another, without sight or speech or touch; and this with the combination of the properties of the cataleptic, as for instance, muscular rigidity.

(c) These, viz., (a) and (b), include psychism. (d) In Spiritualism, there is to be understood a further phenomenon, viz., a special intelligence, as distinct from the great reservoir of all knowledge and being—as well from the personal God, as the part thereof from which man is reflected or focused. Lower than either it may be called either an unseen man, or an entity so like him as to be in rapport with his entire make up, physically and mentally. According to the manifestations of this it may be graded either as an angel, a man, or a devil.

The phenomena of (a), (b), and (c) are known and admitted, but under (d) they are more or less disputed. This I think arises from the fact that certain favored individuals may have experiences of knowledge as actual and convincing as any of the outward gross affairs of life, which they find it impossible to impart to others, who have not had such experiences. And this is the very realm of inquiry, to which attention should be directed, to gather and call out examples in which real actions and occurrences are so mingled with what must be termed spiritual direction, as to become convincing evidence of the latter.

One of the most intensely interesting fields of research, is as to the fact of disintegration of matter into impalpable condition and replacement, by other than material or chemical means. That is, the process of withdrawing from mass the cohering force (or impalpable glue) of its ultimate particles. That this has been accomplished in this country, is almost beyond question, and it is said to be a matter of frequent occurrence now in India.

I conceive that around and in the systems of science and religion, as we have them, such errors have crept in and become part of the same, as to mystify and confuse. This department has been the field of my especial work of inquiry, if I have accomplished anything. I have completed the records of the results of my labor, in several works and manuscript books. The general result is the attempt to demonstrate upon exact scientific bases, that all of our known systems of religion as included, for instance, in the Holy Bible (which I believe is a divinely inspired work) are really nothing more than superstructures on foundations of exact science. To speak more specifically the Hebrew Bible, really conceals in its verbiage a system of geometry (embracing measures with applied mathematics) and astronomy, as interpreting the cosmos; and this affords the base or substructure from which sprang, as an effluence, the outward forms of religious observances and teachings.

J. R. SKINNER, Cincinnati, O.

SIXTH REPORT OF THE LONDON SOCIETY FOR PSYCHICAL RESEARCH.

The London Society for Psychical Research is gradually attracting attention and respect. At the same time it is giving increasing proof that its researches are becoming quite effective, not only in the accumulation of facts, but in the production of thought and of conviction in favor of conclusions which are new to the modern scientific world—the affirmation of mental laws and powers, whose action and effect transcend the organism and practically annihilate time and space.

One of the committees is elaborating a "Theory of Apparitions," to the effect that the soul has sometimes the power of transferring its thought and feeling to a distance

instantly without the aid of any known and recognized material vehicle. This theory is called the theory of "thought transfer." This thought transfer may be to any distance and across seas and mountains, and appears to be instantaneous or thereabouts.

Among the facts which are supposed to exemplify the theory, they adduce the following stories: A man at work feels an irresistible impression that he must go home; and going, he learns that his wife has been hurt and pitifully calling for him—like Rochester for Jane Eyre. A woman at church cannot stay there to a christening, though much urged to it by her children, because some one seemed to be calling to her; and the next day she found from a telegram that it was her husband who was then unexpectedly dying at a distance. A wife in bed has a sensation of being struck by something hard on the lips, and finds afterward that her husband was at that time struck thus by the tiller of the boat on which he was sailing. A man working in concert with his brother in a different place, and occasionally visited by him, was frequently impressed beforehand when he would come, and was never wrongly impressed. A lady while reading is overwhelmed with an impression that her brother at a distance, has fallen through ice, and is in danger of drowning, and afterwards finds it was so. A lady is impressed that a man at a distance is at that moment dying, and the next day verifies it. A man is impressed that another man will be at his house in the evening to ask a particular question, and it came to pass. Other cases are given, in which figures appear and persist through certain circumstantial changes, and in which conversations are held, and one figure obstructs the beams of a lamp.

These are certainly striking examples of thought transference. They are examples of that, however, the thought is transferred; and on the method of this thought transference the Committee are as yet modestly or discreetly silent. The time has not yet come for them to speak on that subject, but come it must, and then the question of modern Spiritualism will be raised.

This theory is given as the least possible inference that covers the facts adduced. If it does cover the facts it is enough for these facts, though it may not be enough for other facts which are, perhaps, equally well certified. All the examples above given or referred to are premonition and organic, and if the organic connection is supposed to be the source of the thought transferring power, this is compatible with a rarified materialism.

There is a story given from Mr. Browning, the great poet, which however transcends these limits. It tells of a clairvoyant to whom he gave some gold sleeve buttons, which to the ear of the clairvoyant cried out, "Murder! Murder!" and which Browning confessed had belonged to an uncle who was murdered. Here was a transference of thought through a long distance of many years, and voiced by inorganic matter. Now the admission of "thought-transference" being once admitted, science has taken a step forward; but still forward it must go, and solve the question of the method of this thought transfer, whether by the conscious agency of spirits or the unconscious agency of matter, which receives organic impressions and retains and transmits it according to certain subtle laws which need to be more fully explored.

In order to present their theory with as little complication as possible, the Committee have purposely excluded all cases of apparitions of persons long since dead; and so after this theory has been fully expounded and advocated in the light of such examples, we infer that they will take up the cases of alleged post mortem apparitions, to which Browning's sleeve buttons ought to have been relegated.

We hope that Societies for Psychical Research will spring up all over the world, so that no place shall have a monopoly of authority or knowledge.

WM. I. GILL.

THE INTER OCEAN'S ATTITUDE.

Last Sunday's issue of the Chicago daily Inter Ocean had a column editorial under the head of "Societies for Psychical Research," from which extracts are made as follows:

The London society is dignified by the fact that Professor Henry Sidgwick is its president, that Professor Alfred Wallace, second only to Darwin as a naturalist, has been one of its promoters, and that a number of its members are both persons of high scientific reputation and thorough believers that the ultimate clue to a large class of these phenomena is spirit influence, which, as their theory runs, employs electric conditions as its means of operation.

Dr. Zoellner, of the University of Jena, professor of physics, and three associates, in the same faculty, all previously devoted to the study of the physical sciences, had hard work to retain their places in that institution after publishing to the world, or at least to the German world, his three volumes of "Transcendental Physics," being simply a narrative of actual experiments performed by himself and his three associates, with the view of testing the exact physical aspects of the alleged spiritual phenomena purporting to occur in the presence of a "medium." It would seem that the iron law of Deuteronomy, "Thou shalt not suffer a witch to live," has been modified into a bulwark of modern materialism by changing it to "Thou shalt not suffer any one who investigates the nature

ture of witch phenomena to enjoy his private rate of income."

There is a large feeling that whatever may be the residuum of scientific truth remaining in these phenomena after every influence of credulity and deception has been eliminated, it should not be the property of a sect, but should become the common property of all scientific men. If there is a region beyond science that defies scientific tests, it will at least be scientific to know at what line science ends, and by what other and new tests we are to proceed the rest of the way.

Recently, impelled by the London example, a Chicago journal devoted to the publication of such of these phenomena as seem to sustain the spirit theory, and the prosecution of persons who try to make money by pretending to produce these phenomena when they do not, calls for the formation of a society for psychic research in Chicago. No such society would be at all desirable unless the persons engaged in the research include a fair assemblage in point of ability and influence of the representatives of every phase of religious, scientific, and practical sagacity. Whether Chicago has a sufficient number of persons who have the time, interest, and patience to give to such an investigation remains to be seen. There are certainly hundreds of competent persons in overworked Chicago who need relaxation and rest from material pursuits. But such an investigation might not, if conducted in a restful manner, be of much value, and if conducted so as to be of value, it might not prove a restful recreation.

ADVERSE CRITICISM OF PROFESSOR SIMON NEWCOMB, OF THE JOHNS HOPKINS UNIVERSITY—INDICATION OF THE RATIONAL METHOD OF RESEARCH—ANALOGY OF THE MATHEMATICAL TREATMENT OF ATTRACTIONS.

(BY SUGGESTION-MAJOR JOHN K. PRIDON, M. D.)

To the Editor of the Religio-Philosophical Journal:

I venture to suggest the arrangement of a Psychical Research Department in connection with your JOURNAL. Such a step would be your most proper answer to the editorial remarks published in Science of Oct. 17th:—"Psychical Research is distasteful to some persons; for it touches upon Spiritualism, and to them seems akin to it. Now Spiritualism is an evil in the world,—in America it is a subtle and stupendous evil, a secret and unacknowledged poison in many minds, a confessed disease in others,—a disease which is sometimes more repulsive to the untainted than leprosy. Spiritualism has two supports: the first, trickery and deceit, the second, the obscurity and inexplicableness of certain psychological processes and states. It is rational to hope that the first support without the second, would soon lose its influence. The strength of Spiritualism is protected by the utter mystery which greets certain mental and nervous conditions from the light of explanation. As of other, so the basis also of this superstition is, in one word, ignorance."

In the same number of Science, in an article under the heading of "Psychic Force," Professor Simon Newcomb of the Johns Hopkins University, Baltimore, sharply criticizes some of the methods of procedure of the English Society for Psychical Research, and brings forward the theory of probabilities to show that if the committee on "Thought-Transference, Apparitions," etc., advertise for curious coincidences, verified dreams, etc., they will be sure to get a plentiful but valueless response, from the general public. Prof. Newcomb indulges in some dreary platitudes, as they certainly must appear to all experienced investigators, though doubtless the same remarks may have covered some guiding principles of common sense as the case of every worthy investigator during his preliminary study of the special department of psychical science he may have taken up. Fancy his telling old hands:

"We must remember that the physical connection through which one mind affects another, may be of the most delicate kind; may in fact, nearly evade all investigation. The slightest look, an unappreciated motion of the muscles of the mouth or eyes, made perceptible through the light, which is reflected to the eye of the second person, constitute a physical connection. Now, since in the operations of mesmerism, the subject is always within easy sight or hearing of the operator, there is always room for the action of a physical cause between the two, through the intervention of light or sound. Telepathy between the two could be proved only by finding that the subject was affected by the mesmerizer, when the latter was not within the sight or hearing or knowledge of the former."

And why did not Professor Newcomb ascertain that such was one of the commonest data of psychical science, upon which, indeed, those acquainted with the subject maintain that a physical medium of communication analogous to, if not identical with, that which bears the motions we sensuously know as light, must exist interposed between those who experience community of sensation, before he committed himself to the above remark? Prof. Newcomb is an astronomer and physical philosopher, and his data are fixed laws, fixed facts and fixed stars; his mental bias is such that he cannot concede the evolution of a higher, if not as exact a science as his own, out of the flimsiest elements of a thinking organism. But if we, too, base the possibility of our science upon the fundamental postulate of matter in motion, the learned professor will in time, when his eyes are opened by enlarged experience, apply his great and well known powers to the unravelment of the tangled skein of psychical continuity, perhaps to find that our standard

Continued on Ninth Page.



For the Religio-Philosophical Journal.  
From Puritanism to Spiritualism.  
1817-1884.

BY GILES ESTERBINS.

## CHAPTER VII.

HENRY C. WRIGHT.

Before me lies the Autobiography of Henry C. Wright, a volume of four hundred pages, published in Boston, in 1849, by Bela Marsh—whose little Cornhill book-store, in the same room for years with the anti-slavery office, was the place where all sorts of books on unpopular, yet excellent reforms and reformers could be had, and where Bela Marsh himself, one of the best of men, could always be seen. On the blank leaf of this book is written in a bold, plain ungraceful hand: "Giles Estebins, from the author, with kind regards, Hopedale, Mass., Nov. 27th, 1853." The words call up my friend. I see him—tall, massive, with large head and brain and build that showed—as I once told him, while he laughed a hearty assent—that "a good General had been spoiled to make an indifferent peace man." He was a notable figure at the early reform meetings in New England, and later in the West. Born in the Housatonic valley in Connecticut, in 1797, going to the wild woods and great hills of Otsego County, New York, in early childhood, reared in the school of plain living and hard farm work, trained to do his duty honestly, going East to become a student of theology at Andover, graduating as an orthodox congregational clergyman, doing admirable work among children as well as preaching to adults, struggling with doubts and fears and breaking his fetters at last to go out and stand alone and religiously seek for truth. All this and more, is told in his Autobiography—a vivid picture of child life and later growth, and of the religious usages of that day. It was written in 1847, at Rochane Cottage, on the banks of Gare Loch, in the West Highlands of Scotland, the summer-home of the Patons of Glasgow, and of James Anderson—a son-in-law, Catherine Anderson—"my wee darling" as he called her—was a lovely child, who reciprocated his affectionate tenderness. The frontispiece of the Autobiography is a fine engraved portrait of his self sitting, with the child standing beside him, her face resting confidently on his breast, and her face radiant with joy. He has told me of the beauty of Gare Loch, the bold mountain scenery about it, and the intelligence and kindness of the inmates of that cottage, so that all seems familiar.

When his clerical career was ending he knew Garrison and N. P. Rogers, went into the anti-slavery field with all the strength of his great soul, broke down in health, visited Great Britain, lectured in the cities, spent some months at Graefenberg water-cure when Plessnitz had it in charge, talked all kinds of healthy, political and religious heresy to the titled nobles among its guests, and came home to take up his life-long pilgrimage as an itinerant speaker in the reform field in this country. He was strong, direct, plain in manners and speech, not subtle in discrimination, but with a solid depth of conviction. He concentrated his thoughts on the subjects near his soul, and enforced his views with small respect for things held sacred; but with high reverence for what he held right.

He was always made welcome like a brother at the home of William Lloyd Garrison, and they were true and trusting friends to the last. As early as 1835 his writing and speaking for non-resistance and anti-slavery began, and temperance always claimed his attention. Marriage, parentage, the sanctity of matrimony, the laws of heredity, he wrote and spoke on with marked effect. Spiritualism enlisted his earnest efforts and advocacy in later years. I well remember his plain and strong language, startling by its directness and power, and softened by touches of tender feeling. Once at North Collins Yearly Meeting in Western New York, speaking to three thousand people he said: "When I die as you call it, I shall begin to live. I am not going to some place so far away that I never can get back, and I don't expect to sing psalms and shout Hallelujah forever. I don't believe God is selfish enough, or fond enough of flattery, to want me or any body, to spend an eternity in that way. I love to work here, and to grow in wisdom and love, and I want a chance to work and grow over there. I shall want to see you, for I love you. I shall have something to do for you. I shall come back and help knock in the heads of your whisky barrels, and get the tobacco out of your foul mouths."

His best work was with audiences of plain people in the country. Once, in Northern Indiana, at a free hall on Brushy Prairie with a full hearing of farmers and their families, he laid down the points of his argument in his plain way and then stopped and asked: "Now friends, don't you see it?" and from all quarters came the response: "Yes, yes." With an air of satisfaction impossible to describe he said: "I knew you would see it." This characteristic letter calls to mind like words I have heard from him:

TO THE CAPE COD CAMP-MEETING OF SPIRITUALISTS AT HARWICH.

PAWTUCKET, R. I., July 29th, 1870.  
President of Cape Cod Camp-meeting of Spiritualists—I cannot be with you this year. Can I have the platform a short time? If so, I will say a word with pen and ink. This is my speech:

"Cape Cod—a hallowed name and place to me. Nearly forty years ago, I lectured there first. I have been there often since. I love her men, women, and children. For intelligence, courteous behavior, and frankness and heartiness of manner, they are not surpassed by any part of our broad land. I never left them but with regret. I never returned to them but with gladness. My memories of her sons and daughters, in their homes and in conventions, are pleasant, and only pleasant."

"Man—his nature, relations, and destiny—is my one life-thought; his elevation and happiness, my one object. By man I mean woman also. The body is not the man; it is but an incident to him. The death of the body is not the death of the man; nor does it change his relations, obligations, and duties. These are the same out of the body as in it. Down with all gods, doctrines, religions, and governments that tend to dishonor and degrade man."

"Creeds, codes, and constitutions, churches and governments, are nonentities when they conflict with internal conviction."  
"From the high and holy platform of Spiritualism, we look upon the great battle of the race that is now being fought with a zeal and devotion never before known. The great issue is between God in man, and the animal in man. A union of the two is essential to existence here; but which shall have the mastery? To answer this is the mission of Spiritualism."

"Shall God (i. e., love, truth, right, justice, and good for all) be subjected to the animal (i. e., to hate, wrong, lies, injustice, revenge, and evil for evil)? or shall the ani-

mal be subjected to the God in all human relations?"

"Spiritualism says, 'Subject the animal to the God in man in all his domestic, social, business, civil, and religious relations; let passion intensify love; and let love, or God, conquer passion, and keep it in subjection.'"

"Be this, then, our one great battle-cry: Man sacred! Success to whatever tends to elevate and ennoble man, woman, and child; defeat to whatever tends to their degradation and ruin! Blessings on what tends to make them holy; curses, deep and strong, on what ever tends to make them unholy!"

At about seventy years of age, being in Pawtucket at the home of a friend, he went into his carpenter's shop to talk with him as he worked, sat down at the end of his bench and soon said: "Come and hold me up." At once a change was seen, and in a moment he passed quietly away. At the funeral his friend, W. L. Garrison and others spoke. A paragraph from the words of Garrison may fitly be given here.

"I see it reproachfully stated, in one newspaper at least, that he was a believer in modern Spiritualism. What if he were? It is simply a question of evidence, whether any, who, like himself, have been translated, are able, by certain signs and tokens, to demonstrate that they still live. After the most searching investigation, under peculiarly favorable conditions, that evidence he was convinced he had obtained, though he needed it not to give him any assurance of immortality. In making this avowal of his belief, he acted with his accustomed honesty, caring not who might sneer, or who continued skeptical. But he never failed to turn it to the most practical purposes; and on all suitable occasions, when writing or speaking on the subject, he pronounced it to be of no more value, as an item than sounding brass or a tinkling cymbal. If it did not prompt to a higher life, and to renewed efforts for establishing the kingdom of heaven on earth."

## Notes from Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:

The announcement that Hon. A. H. Dalley was to speak at our conference Sunday, Nov. 16th, attracted a large and intelligent audience. The subject for the hour was: "The Formation of Circles, and the Development of Mediumship." Judge Dalley said that he had given questions to Mrs. Emma Hardinge Britten for her morning discourses for Nov. 9th and 16th, on subjects pertaining to mediumship; that after hearing her able elucidations of the themes presented, he felt difficult as to his ability to interest them. He said that this problem of mediumship had been studied by him, and the reading of the account on a previous Sabbath by Mrs. Britten of the orgies performed near the city of London, from her 19th Century Miracles, had impressed him deeply. He spoke in terms of the highest commendation of Mrs. Britten's work, in presenting to the world the science, philosophy and religion of Spiritualism. The speaker at considerable length discussed the subject of obsession by evil spirits, and the danger to which mediums are exposed, and he said that in the formation of the home circle it should be made the "holy of holies," and no person should become a member thereof, except from the purest of motives; that in the formation of circles care should be observed by its members, and if one of them is repulsive to another, that person should immediately withdraw. He said that those who hope to be influenced by intelligent and truthful spirits should make their own lives pure, and that they must aspire for the highest truth. When such is the motive governing all who compose the home circle, then the best results will be reached, not only by the medium but the cause also.

Judge Dalley warned all present never to form a circle in a haunted house. He said that Gerald Massey, the English author, poet and Spiritualist, spent several months in his home last winter, and he related to the speaker many of his experiences while living in a haunted house near London, where a murder had been committed. Mr. Massey's wife had been an excellent medium, and this spirit who haunted the scene of his crime, at a time when his wife was sick and suffering, obtained control of her organism, which he never wholly gave up until her entrance to the Spirit-world. The Judge said that it is known that he had been appointed by the court as counsel for Thomas Walsh, the murderer of Barbara Gromath. Last summer, a young man who lived in the house where the girl resided who was murdered, said to him that he never believed that there was anything in Spiritualism until he went to England to visit friends who were living in a house several hundred years old. He said he was awakened in the night by a heavy breathing. He sat up in bed, and the sound approached him, and then he got under the bed clothes, and kept his head covered until morning. On going down stairs he made inquiries of the family, and was told that the room was haunted by the spirit of a person who had committed the crime of murder, and that there was a trail of blood on the floor which could not be washed out.

Judge Dalley also told of Mrs. Britten's journey over 20 years ago to Koon's spirit room at Athens, Ohio, with a medium by the name of Conklin. He gave Mrs. Britten's account, telling how 18 persons came from different sections, each one receiving tests; at this visit, Mrs. B. was notified that she would be called to do a public work, and many other incidents in her life were given.

Judge Dalley also cited instances where Mrs. Dalley, Walter Howell and J. Clegg Wright had seen low and undeveloped spirits, who were attracted to all who had mediumistic powers. The Judge closed with an earnest appeal to all to guard and protect true mediumship, and to set their own inner temples in order, that they might all be receptive to the highest and purest influences that could come from supernatural spheres. His lecture was listened to with a deep interest, and all felt that the Judge had received the baptism of the spirit; his influence also touched all present, as if by angel hands.

Mrs. Du Quenne was invited to the platform, as that old veteran Spiritualist, Dr. Wm. Fishbough, had announced to the chairman the Sunday before, that he would use her to follow Judge Dalley. The lady had never been used in public before, although for several years she had been used as a medium in a home circle at her father's, Capt. J. B. Duff. The spirit said that he had listened to Judge Dalley's remarks, and that he would urge upon all present, whether mediums, investigators or believers to seek most earnestly for the gifts of the spirit. He urged also the cultivation of charity and love for all. The voice and slow-moved words were similar to those used by Bro. F. while with us in the form, and what was given through this medium to-day, gives promise of a large sphere of usefulness for her in the near future. The spirit illustrated how the electric or spiritual forces touched all who are the least sensitive to influences from the spirit side of life. A

hope was expressed that Mrs. Q. would be willing to be thus used by spirits for public work.

Dr. A. H. Richardson, of Charlestown, Mass., said, that in his State Spiritualists were numerous, and in Boston, the eight or ten meetings held on Sundays, were well attended. Boston is full of mediums. He stated he was an old Spiritualist, and had known for some time of the zeal and enthusiasm of the chairman in the cause. He had listened with deep interest to Judge Dalley's address, and in the main he agreed with him. He said there was also a bright side to mediumship. He had been a medium for many years, and as a healer he had aspired to be one of the best. With what result his patients could tell better than he could himself. The subject of mediumship should be more closely studied, and all should aspire to know more of the laws and occult forces that are touching all humanity. It gave him great pleasure to meet with us; he should carry back to Boston a report of our works and the pleasant and harmonious character of our meetings. The last year, his wife who had been his companion for 39 years, had passed to her spirit home, and in the last month his daughter had joined her. He said he knew it was well with them, and the sorrow is for those who are still here in the battle of life. Dr. R. spoke with a good deal of force, and his remarks were attentively listened to.

Charles Dawbarn, of New York city, was announced to speak at Everett Hall conference on Saturday evening, Nov. 15th, on "The Morality of Mediumship." The subject was handled with the usual ability of this lecturer, but it was a disappointment to the writer, and from the criticisms that followed, others of his friends must have felt as the writer did, that his views are too narrow and not in accordance with the experiences of many present.

Judge Dalley was requested to speak. He made a severe criticism of the speaker's remark or argument, that "organization would destroy mediumship." He argued that organization is a necessity for the protection of true mediumship, and the eliminating of our ranks of all who simulate mediumship for gain or unworthy purposes. It was one of Judge Dalley's happiest efforts and received a hearty applause. Mr. H. B. Philbrook and Wm. C. Bowen followed, both criticizing the lecture severely.

The writer addressed the conference in the hall adjoining Masonic temple in the Eastern district, Sunday evening, Nov. 16th. The hall was full and the audience listened with attention to his "experiences and observations with mediums."

Mrs. A. C. Henderson of New York will address our conference Sunday, Dec. 7th, at 3 P. M.  
S. B. NICHOLS.

Brooklyn, N. Y.

## The Divining-Rod.

To the Editor of the Religio-Philosophical Journal:

I clip the following from the Scientific American, Oct. 25th:

DR. RAYMOND ON THE DIVINING ROD.  
An interesting feature of the Philadelphia Electrical Exhibition was a lecture given by Professor Rossiter W. Raymond, before a large audience of attentive hearers. The following extracts are from the Progressive Age: After an introductory allusion to the prevalence, even at the present day and in this country, of a belief in the divining rod as a means of discovering springs, mineral veins, hidden treasures, and oil deposits, the lecturer described its various forms, the commonest of which resembles a letter Y, and consists of a forked branch of witch-hazel having this form. The ordinary forked rod is held in the two hands, each grasping the extremity of a prong, with the fingers closed, and the palms upward, the shank or stem being horizontal, or vertical, or variously inclined, according to the preference of the operator. Carried in this manner over the surface, the rod is said to turn or dip over near treasure, veins, springs, etc., and even to give more complicated information by means of its movements which have been at different times elaborately codified.

The lecturer proceeded to trace the mythical origin of the divining rod and its use in ancient times—principally, if not wholly, for moral purposes, that is, for the discovery of guilt or the decision of important questions or the indication of future events. Its physical application for the discovery of hidden springs, metals, etc., seems to have been a later origin, and to have become general throughout Europe in the sixteenth century. During this period its action was either attributed to a mysterious natural affinity between the material of the rod and the material affecting it, or else to the agency of evil spirits, or to a divine gift bestowed on the operator.

In the seventeenth century numerous treatises were written, both as to the facts and as to the theory of the rod—the latter being referred, in accordance with the dominant Cartesian philosophy, to "corporeal effluvia." According to the school, there were "corpuses" of springs, minerals, thieves, assassins, lost landmarks, etc.—each kind exerting a different influence upon the sensitive expert, and possessed of extraordinary levity and permanence, so that they could be traced, suspended in the air, after the lapse of days or years. Many years later an electrical theory was popular. It, however, was thoroughly refuted in 1782, in the case of Blaton, by the simple expedient of making and destroying the insulation of the operator without his knowledge, and thus proving that such knowledge was an essential part of the so-called electrical action.

The lecturer adopted, with some modification, the theory of Chevreul, suggesting, that, in the case of springs (and of mineral veins which are the conduits of springs), there are differences of temperature, heat conductivity, etc., which might affect sensitive persons so that the unconscious volition and minute muscular movements of Chevreul might be thus occasioned. In the main, however, he regarded the present theory and practice of divining with the rod as the small, lingering remnant of a once powerful superstition, and entitled to the same respect as "planchette"—the object of curiosity, or of study from the stand-point of psychology, but not worthy of the attention of geologists or prospectors.

## REMARKS.

Whether this subject is worthy of the attention of geologists or "prospectors," or their unworthy of it, I shall not argue. But I will give my repeated experience with the hazel-branch in the hands of my dear mother, a lady whom deceit is as foreign to us as lie to an angel. Aside from a number of occasions, I have seen my mother easily and invariably find wells, and foretell their approximate depth, where it had been impossible to obtain water. At Sigel, Ill., all attempts at sinking wells were abolished, as all efforts to reach water proved futile. My mother, while on a visit there, found wells in number, and at times within a few feet of where former

attempts had been made without avail. This I know, and all the wisdom of geologists, etc., will not convince me of the contrary. It is strange that these men are so biased on account of their learning. For, what they can not find an explanation for, they simply "drop," as unworthy of their "learning," and so it is, of their learning. Let me add an experiment of interesting proof, that the person holding is merely the "medium," (means) and not an active participant, no more than the wire in telegraphy. Of course, not everybody can be successful, no more than a cotton cord could take the place of the wire.

The experiment referred to is this: Doubtless Thomasas abound everywhere, and, although this particular one never doubted my mother's honesty and conviction, he believed her the victim of her "self-deception." New hazel-twigs were then cut by the doubting Thomas himself, and sealing wax applied to the end of the forks, held by the operator. As long as my mother touched the wax, nothing was observed; but as soon as she came in contact with the hazel-branch, it took a more or less rapid downward turn. Then the wax was removed, and the bark on the handle of hazel having become loose, it was observed to peel off in my mother's hands, she being unable to control the twig's action, as it was too loose. This, and the fact that in no single instance a failure has occurred, should satisfy the most doubting geologist. This spring my mother found me a well, and I myself felt inclined to doubt the assertion that water would be struck about twenty feet deep, as my house is on a quite steep hill, and the laborers ridiculed my finding water ten to fifteen feet sooner than others. My well is nineteen feet, and contains seven to eight feet of the best water. I will only add that my mother computes the depth of the well, by the intensity with which the rod turns down. I am quite confident that on some of these very different, utterly too-too fellows, who claim to know all, and place what they don't know as below their dignity, that water could be found, not deep either, on their own brains.

Jefferson, Wis. J. C. HOFFMAN, M. D.

## Red Jacket.

An Eloquent Sermon that was Wasted on the Great Orator of the Seneca Nation.

Edwin B. Ruffinsperger of Muncy, Pa., tells the following story to the New York Tribune. It was told him by the Rev. Robert J. Breckenridge of Danville, Ky., during the days of the rebellion: "Probably the greatest joke," said the old patriot preacher, "that was ever practiced on a Christian minister by a heathen, was that perpetrated by Red Jacket on my brother John; and yet it was not intended for a joke, because an Indian never jokes. My brother was then pastor of a church in Baltimore. My brother-in-law, Gen. Porter, was living in Buffalo, and employed by the Government to transact business with the Indians of the Six Nations. Red Jacket, one of the chiefs, was then in his prime, and regarded as the most prominent and influential of all the chiefs. He was a frequent visitor at my brother-in-law's house and seemed to take great pleasure in showing his regard for Gen. Porter and his family. As a mark of esteem he actually translated the name of Porter into the Indian dialect. It was something like 'Conchusento.' My sister was designated as 'Conchusento's squaw.' He had by some means learned that my brother John was a noted orator, and was about to pay a visit to Gen. Porter. My sister was quite anxious that during his visit an opportunity might be afforded him to preach to the Indians. The desire was made known to Red Jacket, who was delighted with the idea of hearing an address to the Indians by so distinguished a speaker. He began at once to make the necessary preparations."

"In order to carry out his ideas he notified all the Indians, and secured the co-operation of all the chiefs. A day was appointed, and the red men were present in great numbers. The chiefs headed by Red Jacket, made an imposing appearance. They were painted in the richest colors and decorated with the most showy feathers. On this great occasion they lost all their knowledge of English, and spoke only through the interpreter. Red Jacket and many others could on all ordinary occasions speak very good English, but on this day they discarded our tongue. It was a great event for Red Jacket and his associates, and they made the most of it. An immense congregation assembled. The Indians listened with profound attention to the remarks of my brother, which were then duly translated into the Indian language. The speech was a simple statement of the plan of salvation, but the terms used were suited to the capacity of the auditors. Reference was made to the Great Spirit who had created the world and its inhabitants, and bestowed on them the greatest of blessings, but they appreciated not their benefactor, and conducted themselves so badly that it became necessary for the Great Spirit to condemn the race to a place of punishment whose horrors were indescribable. Yet such was his kindness for the guilty people that he afterward sent His only Son to visit the earth with the design of bringing them back to obedience; but all these efforts were unavailing. They seized the Son and took his life, but he rose from the dead and ascended to the Great Spirit, and before he went he promised that all those who believed in Him and followed Him should be with Him in the land of peace, but He warned those who refused to follow Him that their place would be in a fiery lake."

"The speaker no doubt felt that he had really preached a gospel sermon to the Indians. This was fully and faithfully translated, and the preacher was about to pronounce the benediction, when to his horror Red Jacket arose and in substance said:

"In common with the chiefs of the Six Nations, I had looked forward with much interest to this day's meeting. I had heard of the fame of Conchusento's squaw's brother as an orator, and we all had reason to expect something new; but, to our surprise, his talk is simply that which we have heard again and again from the lips of the white men. It amazes me to find that they all persist in repeating the story of their shame. The white men have often charged the red men with cruelty, but we defy them in all the history of our people to bring an instance that is equal in cruelty to the murder of the Son of the Great Spirit. They deserve the severest punishment, and the whole race of whites ought to be consigned to the hot place described by Conchusento's squaw's brother. We are thankful that with this crime of crimes the red men had nothing to do. We feel satisfied with the religion of our fathers, and we will continue to worship the Great Spirit in our own way—until he sees fit to make a similar visit to the red men. Should His Son become incarnate among us we will pledge ourselves that He shall receive far different treatment from that given Him by the white men."

## Firm Ground.

The Views of one who is a Fine Psychic, and also Secretary of the American Spiritualist Association.

To the Editor of the Religio-Philosophical Journal:

In your recent timely and suggestive editorial on "Promotion of Psychical Research," you point out the most radical defect of the spiritualistic movement of the day, the lack of such a thorough and clear-sighted system of investigation as shall gradually eliminate the sources of error in the consideration of the various phenomena, and shall resolve out of the chaos of facts and half-truths the outlines of a new and broader psychology. This most intricate of realms, the highest science of the future, is destined to write anew the physical sciences, and to give mankind higher capabilities and a horizon infinitely more extended. But it is to-day a region befogged with doubt and indifference on the one hand, and too prevalent credulity and low motives on the other.

To most believers in the future life, it is not more real than was Atlantis to the ancients. Most Spiritualists have no truer conception of the vastness and future application of the laws we are now groping after than had the Northmen of America, when they first touched our shores. We have too many mediums who will compromise their honor, and the most hallowed truths for gain; too many Spiritualists who delight more in marvels than in sifting evidence; half-hearted believers really because they refuse to submit their theories or their mediums to the searching light of the truth.

All honor, then, to the noble band of honest, unflinching mediums, who, professing little, acknowledging their own ignorance, and little power of themselves, yet are ever ready to submit to the most searching investigation. If honest, and fairly intended; and who in their weakness are yet instruments of power to confound the mighty. And honor, honor, to those who hold up the banner of "Pure Mediumship, Searching Investigation, and a Progressive, Rational Religion."

The need of the hour is more workers of this stamp, honest investigators, men of intellect and foresight, devoid of prejudice pro or con, who shall devote themselves to this weighty problem, as Columbus, Washington, Tyndall and Edison, have devoted themselves to the business of their respective lives. Such men and such investigation alone will bring us to firm ground. The fog that surround the spiritual movement to-day will be swept away before the clear sunlight of demonstrated truth. Science will be illuminated and unified, and religion become universal and unaffected. Spirit communion and guidance, it will then be seen, are natural, and should be universal, limited only by earthly circumstance and the healthy growth of the individual; and when recognized and judiciously cultivated will prove a potent means of enlightenment, and the highest incentive to a noble life.

Spiritual agencies are means to promote human development, and can be perverted just as sadly, and as vilely, as wealth, genius or scholastic education.

Those who are new in the study of psychical phenomena should remember that the best mediums, and the most experienced Spiritualists frankly admit the small range of their knowledge of the subject after years of study, and hence should not judge the subject hastily, nor by its alphabet.

As workers in the school of progressive Spiritualism a two-fold end should ever be kept in view: the discovery and classification of the facts and laws of spirit communion, spiritual powers and development, and the subtle and intricate relationships existing between what we call spirit and force on the one hand, and those grosser forms of existence, which we term material objects, on the other. This is the scientific aspect, and the other is the religious, the moral, the spiritual view, in which all seek to know the ties that bind us to each other, and to the highest, which laws and influences constantly unfold before the student of divine truth.

Spiritualistic science will unveil to us the hidden secrets of our being, and of universal life, and will thus prove the gateway to ethical and religious Spiritualism. It will be a knowledge of the machinery of the universe, and to man, a means of soul-growth and perfection. Indeed, what is religion but the harness of the soul, by which it is enabled to fulfill its divinely appointed task, and so should it not hamper the unconstrained action of the human will as guided by intellect and conscience.

Thus, do we believe, will the new spiritual science lead to the higher truths of being, through the avenues of clearer knowledge, and higher inspiration. F. M. PENNOCK.

## Looks Like a Swindle.

To the Editor of the Religio-Philosophical Journal:

Believing that you would not consciously give currency to a swindling concern, even as a paid advertisement, I write, suggesting that you will correct an error that has crept into your conscientious JOURNAL and already victimized a number of your friends and readers.

The concern that announces itself the "Phoenix Fire Arms Co." of 41 Barclay St., New York, promising to send a \$16 gun by the transmission of the coupon in your JOURNAL, and the addition of \$10 cash, is a bare-faced swindle. I complied with the conditions and received a boy's gun not worth five dollars; indeed I cannot get five dollars for it. I have written them three letters, but never heard a word from them. Post them and confer a favor on a number of your readers and admirers.

Very truly,  
TOWANDA, Pa. W. W. KINGSBURY.  
The publisher of the JOURNAL, together with Messrs Lord and Thomas, who are his advertising agents, exercise the greatest care in accepting advertisements; but it is in the nature of things impossible to avoid being deceived at times. While exercising careful supervision and protecting subscribers so far as within the power of the publisher, he again reminds his readers that they must be their own judges of the bona fide character of advertisements.

Gen. Abner Doubleday, then Captain Second United States Artillery, aimed and fired the first gun in defense of the Union in the late unpleasantness, at Fort Sumter, at 7 o'clock in the morning of April 12th, 1861, after the Confederate batteries had been banging away two hours and forty minutes. He still lives and is happy.—Exchange. Of course he is happy for he is a regular reader of the JOURNAL.

Horsford's Acid Phosphate.  
AS A BRAIN FOOD.  
DR. S. F. NEWCOMER, Greenfield, O., says: "In cases of general debility, and torpor of mind and body, it does exceedingly well."







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## SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, November 29, 1884.

## NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

## TERMS TO NEW SUBSCRIBERS.

Rapidly increasing interest in subjects within the scope of the JOURNAL's field has caused many friends to ask the publisher to supply the paper on trial to those not heretofore subscribers. Yielding to this request he will until January 1st, 1885, send the JOURNAL Three Months for Fifty Cents, on Trial, to Those who have never been subscribers. To all new yearly subscribers, the paper will be sent free until January 1st. Every friend of the JOURNAL should feel that he or she has as much interest in its circulation as the publisher. If all who express their admiration for the JOURNAL will work for its interests from now until New Year's Day with a little of the assiduity the publisher and editor labors the year round in the interests of his subscribers, its circulation will soon be quadrupled.

## The Agitation Grows.

The interesting contributions on psychical matters to be found on our first page, tempt us to extended remarks; but time and space forbid; hence we relegate them to the future and our readers, and rest with only brief comment.

The *Inter Ocean* is in error when it says the JOURNAL "impelled by the London example.... calls for the formation of a society for psychic research in Chicago." Before the thought of the present London society was even in the antechamber, the JOURNAL was steadily working toward the formation of such an institution; though it was not deemed necessary to advertise the scope and nature of the enterprise, in advance. Again, the JOURNAL in all its discussion of the enterprise has never once advocated Chicago. Though having its headquarters in this city the JOURNAL is a national, aye, a cosmopolitan paper for that matter, and seeks only what may be for the best interests of all. Whether such an institution as the JOURNAL wants to see, shall be located in Chicago or elsewhere is a matter of secondary importance; one that will be determined no doubt by the wishes of those whose contributions of money shall make it possible to locate somewhere.

"No such society," says *The Inter Ocean* "would be at all desirable unless the persons engaged in the research include a fair assemblage in point of ability and influence, of the representatives of every phase of religious, scientific, and practical sagacity." We have written to little purpose if we have failed to make clear that this is the spirit of our position; though we should scarcely say "every phase," and presume this "every" is not intended to be literally construed. In reply to the *Inter Ocean's* closing sentences we quote what our contemporary may have overlooked in our last week's editorial:

The task to be undertaken in such research is stupendous, vastly transcending the conception of those who have not given the subject long, careful and intelligent consideration. No body of men engaged in other pursuits, and only meeting at intervals to sit as a jury, on second-hand evidence, or to witness now and then incomplete experiments, can properly work this field. Indeed, there is danger that a little progress in some directions, may, if not

followed up, lead to greater error as to the whole field. This branch of knowledge needs a permanent, liberally endowed institution, or it might be a department in a College of Philosophy, a school for the study of Mind and cognate subjects. And this is what we hope it may come to in time.

Mr. Gill by implication, fears there may be a monopoly of psychical research by some one society, and advocates numerous societies. Our valued contributor can rest assured there is no desire anywhere to limit the activity or universality of investigation. This work is of a kind not subject to monopoly any farther than a philanthropic spirit supplying the funds and a devoted spirit of research, untiring, self-sacrificing and persistent in the interests of scientific truth, are calculated to outstrip less marked generosity and devotion.

## False Philosophy.

Our readers will probably recollect a singular exposition in our columns a few weeks ago (Oct. 4) of the text—"The first shall be last, and the last first." It was from the pen of an esteemed Florentine correspondent, whose perplexity is evidently genuine, but whose argument and illustrations going to show the necessity and special uses in society of the felon, the prostitute and the thief, led him to an explanation of the text which he himself called "new and startling," and which we could understand fairly as nothing short of this: The last in character (shall be first in reward).

This construction was, however, repudiated for him by a second correspondent who pronounced it "monstrous," but failed, we think, to show that any thing else was intended or fairly taught. So aware was the first writer of the real drift of his communication as to say he expected us to call his thoughts "preposterous" and "dangerous." The second writer evidently did not so regard them, but endeavored to reinforce them.

We have now a second letter from Florence, of which we lay before our readers all bearing upon the topic.

FLORENCE, Italy, Oct. 10, 1884.

To the Editor of the Religio-Philosophical Journal: I did as you say in your kind letter, advocate the idea put forth tentatively. The question is a very difficult one to solve; and whichever way you turn it, there is always a fundamental truth in what I have put forward that stares you in the face. The necessary elements must exist in order to render a struggle possible, and if so, those who triumph have their reward in this world of esteem, honor, fame and glory, whilst those who in the drama of life have been obliged through their defective moulding to wallow in the mire of shame, anguish and misery to create the necessary contrast and rouse every one into activity, must be rewarded elsewhere, or else we could not account as to how it could be possible that the All-Wise had allowed himself to blunder in their formation, and then punish them here and hereafter for what he himself was to blame.

You have certainly answered very cleverly, but as I have said, there is always a portion of truth in my assumption which can not be put aside, unless it could be proved that we, in the face of the universe, are really responsible for our shortcomings—which, in other words, would be the same as saying that we are here through our own wish and will, and that it is through a power at our own disposal that we are thus defectively formed, and, therefore, our own blame.

I shall be very glad to hear what you reply to these hasty words of mine which, perhaps, might be rounded off better, but which still give you in a crude way, if you like, the gist of what I have tentatively meant. The extraordinary interpretation of the text, it will be observed, is now dropped; but the old difficulty which this disordered world has seemed to many to present is pressed, in more vague terms than we could desire; but still we can gather from both these writers the substance of their objection as essentially the same. Sin, they insist, must be regarded as a necessity in the Divine plan; one without which, the scheme of things, would miscarry. They agree in thinking the vicious classes "indispensable" to it; that without them "our life would be a blank;" that accordingly "God has assigned them their part" which they must play, though involving to them untold misery. In short, sin is a useful and even a necessary thing in the world, and so is desired by the Creator; consequently, those who thus serve him at so great a personal cost may reasonably demand a special compensation hereafter. Here, however, the two writers part company. One of them thinks the sinner may expect their special reward; the other sees not why the injustice which he assumes is shown them in this life may not be repeated in the next.

And, indeed, if injustice is shown them in this life, on what ground can they expect anything better ever?

A radical error lies at the bottom of all this talk from whomever it comes; and the sooner it is recognized, the better for the comfort, the moral health, and we are tempted to say the common sense, too, of the bewildered philosophers. Their assumption of the necessity or value of sin in the universe is absolutely groundless. That it is here, is no proof that it is here by the Divine choice of it, as against its opposite, virtue; or, that the original plan would not have worked every way better without it than with it, had its preclusion been possible under the best system, a system of which free agency for one thing, involving liability to temptation, but also character formed and invigorated by intelligent resistance, was an element. Until this notion of the value and desirableness of sin for any of its supposed uses is out of men's minds, they will go on running against the clearest principles and stumbling into endless contradictions.

Yet both our correspondents have no hesitation in making this immense assumption; and how do they sustain it. Our last writer says: "Whichever way you turn it, there is always a fundamental truth in what I have put forward, that stares you in the face. The necessary elements must exist in order to make a struggle possible." This is one of the vague statements to which we have alluded.

If by his "necessary elements" he means only souls capable of temptation and tempting circumstances, we readily concede it; but for his argument he must mean more, nothing

less than sin itself. Now why in an absolutely sinless world would not the most various, constant and strenuous "struggles," i. e., demands on our best mental, moral and physical energies, be possible? Is there no room for exercise and growth, for new development and even higher joy in all these powers, even in a sinless world?

But our writer becomes more specific when he speaks of "those who in the drama of life have been obliged through their defective moulding to wallow in the mire of sin, shame, anguish and misery, to create the necessary contrast, and rouse every one into activity."

"Have been obliged!" How, in what sense, obliged? For the whole question may turn here. If in any way that destroyed their accountability, then, of course, they are blameless; no longer sinners, but merely sufferers. Is our correspondent prepared to take this ground in behalf of his "indispensable felon" and his "worthy prostitute"? He should distinctly say whether they are sinners or not. If he says not sinners, all moral law is at one stroke extinguished and rational human society becomes impossible; but if they are indeed sinners, as such they must be judged, and their measure of ill desert, which it is freely granted may be greater or less by very wide removes, be determined by a wisdom which alone is capable of ascertaining it.

How then obliged? Our good friend should have been very definite here. We can gather from his words but three grounds of this necessity, and though he has rather "mixed those babies up," we will try to distinguish them.

Obliged, first, "through their defective moulding." This, common enough, no doubt, and, perhaps, universal in some degree, through hereditary or other laws, may be more or less defective. It may be so much so as entirely to excuse, as in the case of idiots; and from this point up it may qualify responsibility and so blameworthiness by very nice degrees to an indefinite extent. The first wrong doing of all of us, whatever our moulding, is of too faint a hue to be clearly distinguished. The offences of the little child seem to all very venial; we can hardly regard them as offences. We say, if we are reasonable ourselves, "he knows no better," and excuse them. Very gradually comes the conviction that in certain instances he does know better, or should from his experience, and we begin to attach a measure of blame accordingly. How long and in what particulars his undesirable conduct should continue to be regarded as blameless, is a difficult question; but not till we are sure of a certain measure of intelligence and will, too, in it, do we censure and punish. The dawning of responsibility is as indefinable by us as that of day. It will differ in different natures, just as the faintest morning light will strike the hill tops before it does the deep valleys. It will exist with reference to some conduct and not to other, where the clouds and fogs of inexperience still rest. It is persistence in wrong doing—and here we state a very important principle—persistence in the face of growing knowledge and experience that we all heartily condemn; never the first seeming offences; and in proportion to this better knowledge or means of knowledge, is our condemnation sound and unqualified. Must it not be so with the Divine government? We feel sure of it. Only persistence in evil will be found ultimately the thing on which the infinitely wise judgment will take hold and treat as sin. It is that only which establishes character; and it is only character—not the inconceivable number of the specific acts of our lives by which it has grown—which will determine our future condition. This great principle must on no account be overlooked. The first moral experiments we make in our infantile or even juvenile ignorance will be rated at their true significance; perhaps as the mere dust of the balance, as nothing, indeed, except as they contributed their mites toward the gradual formation of character, the grand result for a moral being. In the adjudication of this and of all the good or ill belonging to it, all allowance is made by us, if we are rational, and will be made by the Supreme Judge for every condition of advantage or disadvantage under which it has been developed; for defective moulding not only, but for all our unavoidable ignorance, for every degree and variety of temptation through which we may have been called to walk. But whether any will be justified in claiming that they "were obliged to wallow in the mire of sin" by reason of their "moulding," or any other circumstances, we much more than doubt. The retributions on character will unquestionably take all circumstances fairly into account; but they will still be retributions on character and nothing else.

The next ground we find alleged for the necessity of this wallowing, "to create the necessary contrast," is identically the same urged in our correspondent's first letter. We think it has been sufficiently answered. No such necessity can be shown to exist. Pleasure does not, so far as we know, involve the necessary existence of pain; nor light that of darkness; nor virtue that of vice. The conceptions are necessary; but not, therefore, the facts. Worlds may exist in which there is neither pain, darkness nor sin. The unhappy wallower is not to be excused, much less specially rewarded, because of this assumed necessity of his vice. Both the world and he could subsist, so far as we can see, and be very well ordered without it; indeed, to their decided advantage.

The final ground on which it is claimed that he is obliged to wallow, is "to rouse every one into activity." We suppose by

furnishing occasions for benevolent effort. It strikes us there might be abundant opportunity for this in a wholly virtuous world; opportunities endless for mutual instruction, for new experiences, for higher joys, in fellow feeling, united action and aspiration. The eternal necessity and blessedness of vice to this world, and of course to all worlds, because of the chance it gives to the virtuous to fight it or relieve its miseries, we are not prepared to admit. As well claim that your child should take poison in order to stimulate the skill and energies of your physician or call out your own sympathies and care. There would be field enough for benevolence without the bad children or bad men and women who insist on poisoning themselves.

The radical error of our Florentine friend and of many speculatively disposed minds with him, lies in assuming that sin—not merely its permission—is essential to the Divine plan; that God needs it for its uses, and so really desires it, whatever laws he may appear to have enacted against it in our reason and in our moral nature, in the constitution of society, or in any revelation of his will. That the world in all its untold and unspeakable vices, crimes and miseries goes after all just to suit him! We have no such God. We spurn this idea of him with indignation and by all that is divine within us. The whole world cries out against such a being. Even the few speculative thinkers who imagine they have caught such a one in their web denounce him when they have got him and soon end by denying him altogether. And why should they not? Robbed of his moral excellence, as he thus is, he ceases to be of any practical account to man. We know of no more irrational or injurious atheism: As to what reason there may be for expecting some compensation hereafter for merely disadvantageous circumstances here, who can speak with confidence? Shall all the poor here be made rich there? The crippled, the diseased, the weak in intellect or unbalanced, the homely in person, the black man, the brown or the yellow, the unfortunate in ten thousand respects of birth, constitution or surroundings, shall all these be requited for their unfavorable lot with its very opposite in as many ways of privilege? This is too hard a question for us. We must leave it to the wisdom of those who know just what justice requires of their Maker in every case, and who probably think that for him not to have made all men equal in natural talents or physical health and beauty, in outward station and all opportunities in this life is conclusive against his impartial justice now, and offers no hope for it hereafter. How he shall answer them is, no doubt, with them the grand question, not how they shall answer him.

## Important Petitions.

We publish the following petitions at the request of Mr. F. M. Holland, of Concord, Mass. They are designed for use in that State, where we have many subscribers, who, if they desire to obtain signatures to carry out the object set forth, can get printed forms by writing to Mr. Holland. Mr. Holland is a regular contributor to *The Index*, and we may republish some of his articles bearing on the object to be attained by these petitions:

## COMMONWEALTH OF MASSACHUSETTS.

To the Honorable, the Senate and House of Representatives, in General Court assembled:

Your petitioners, citizens of said Commonwealth, respectfully represent, That the portion of Section 17, Chapter 169, of the Public Statutes of the Commonwealth, which is in the following words: "And the evidence of such person's disbelief in the existence of God may be received to affect his credibility as a witness," ought to be repealed.

First, Because the principles of justice and freedom forbid that any man's character should be impeached, or his testimony disparaged, on account of his theological opinions.

Second, Because Article II. of the Bill of Rights, guarantees that "No subject shall be hurt, molested, or restrained, in his person, liberty, or estate.... for his religious profession or sentiments."

Third, Because discrediting the testimony of an unbeliever would not injure him, but only some innocent third party, immediately interested in the case, and not responsible for his disbelief.

Fourth, Because, without the aid of the statute, the judge can allow the introduction of any evidence tending to advance the ends of justice.

Fifth, Because the preservation of a dead letter on the statute book impairs the authority of all laws actually in force:

And therefore your petitioners ask that it may be repealed.

## COMMONWEALTH OF MASSACHUSETTS.

To the Honorable, the Senate and House of Representatives, in General Court assembled:

Your petitioners, citizens of the Commonwealth of Massachusetts, respectfully represent, That the Seventh Clause of Section Five of the Eleventh Chapter of the Public Statutes of the Commonwealth exempts from taxation "Houses of religious worship owned by a religious society, or held in trust for the use of religious organizations, and the pews and furniture (except for parochial uses)." And that said exemption, as being an indirect taxation for the support of denominational places of worship, is contrary to the interests of religion and morality as well as to the spirit, if not the letter, of Article X. of the Bill of Rights, by which each individual is bound to contribute his share of the expense of protecting his property while the protection of life, liberty, and property is specified as the proper object of taxation.

And therefore your petitioners pray that said clause, together with all special acts of like purport, may be repealed.

Mrs. C. M. Steers writes as follows from Minneapolis, Minn.: "Our Lyceum has thirty children and promises to increase rapidly. A great interest is manifested in things spiritual in this locality. Good mediums are being developed, and the outlook for Spiritualism is generally good."

## The Suffrage Convention.

Last week, Chicago people improved the opportunity of seeing and hearing a number of the leading advocates of Woman Suffrage. Hersey Hall, which seats nearly a thousand, was packed at every session by as fine looking audiences as were ever gathered within its walls. Mrs. Mary B. Clay presided, and the leading speakers were Dr. Blackwell, Lucy Stone, Mrs. Livermore, Mrs. H. T. Cutler, Dr. Mary Thomas, Mrs. Haggart and Mr. Foulke of Indiana. Probably no meeting with the same object was ever held in this city which accomplished as much. Undoubtedly a strong impetus has been given to the work, which will grow in strength as time passes.

Mrs. Livermore in one of her speeches, inadvertently upon that stock objection to woman suffrage, to wit: If women are given the ballot their votes will be largely controlled by the clergy. In the course of her remarks thereon, she said: "The Boston *Index* parades this before its readers constantly." To the large majority of her hearers no other inference was possible than that *The Index* was an opponent of woman suffrage; whereas nothing could be further from the truth. Mrs. S. A. Underwood, the wife of the junior editor of *The Index* and a regular writer on the staff of that paper, is a pronounced and active suffragist. Mr. Underwood is in full sympathy with the movement, so far as we know.

The assertion that this danger does attend the ballot in the hands of women, has at first blush some force, and no doubt it has been pointed out by correspondents in *The Index*, as it has in most liberal papers. The JOURNAL is in no fear that the ballots of the women of America can be used by the preachers and priests, against religious liberty. But all such objections are evasions of the issue. The question of suffrage for women is one of right and justice, not of favor or expediency. How they will vote when the ballot box is reached, is no man's business.

Of one thing we may be sure, however; when women do vote, the polling places will not be approached through back alleys and the ballots handed in at the rear windows of drunkard factories. Neither will women enter the gin mills by the front door after depositing their ballots, as many men now do.

## The Abuses in Our Insane Asylum.

The Chicago Medical Society met in the Grand Pacific one evening quite lately. Dr. S. V. Clevenger read a paper entitled "Political Abuse of the Insane." He said that Dr. Kiernan, the present Superintendent of the Cook County Asylum, (who was accidentally elected, owing to the Mike McDonald gang quarrelling among themselves), is known all over the world as a physician devoted to the treatment of insanity. It was no new task for him when he began to clean the rascality out of the Cook County Asylum. He had a similar experience in Ward's Island Asylum till the Tweed ring ousted him. Dr. Kiernan's first order to the attendants was to restrain no patient without an order from a physician. A great uproar followed. This was an unheard of proceeding there, and much nonsense was talked over the new order. The next order was that the night watch should not issue medicines to the patients at their own will, but were to call up a physician. As much as ten gallons of sleeping medicine per month of the same kind was doled out in the most unskillful manner to all classes of noisy patients. Any death resulting from this was of course "exhaustion from insanity." Finally, through cases being properly treated through the day, there grew less and less occasion for the nightly potion, and nights pass now frequently with no call upon the physicians, where months before the most furious riot could be heard in all parts of the building. Among the new arrangements which disgusted the gang most of all was all employees being required to take off their hats in the wards and to address the patients as Mr., Mrs. or Miss, instead of by their first names or in other familiar ways. The ruffians got up all sorts of versions and perversions of this order, but it was enforced in spite of them.

The most recent change was to stop the appropriation of the labor of the inmates by a heterogeneous crowd of scamps and divert the work of the patient to their common benefit. The Doctor says, "It is publicly known that Mike McDonald has controlled appointments at the asylum for many years, and has had his numerous hunting dogs kept there, upon county beef and milk, and that the present opposition to the medical men is in the name of this 'boss.' The patients are insufficiently fed and scantily clothed. They suffer for every thing. The medicines are impure and often valueless, and, upon investigation, without whitewash in it, many terrible things will be brought to light."

## Sour Saur.

Another fraud and swindling deadbeat is said to be trying to raise money enough to get to that Mecca of frauds, Boston. His name is probably R. W. Saur, though of late years he calls himself "Dr. Sour." He is the unconscionable rascal we exposed at Lake Pleasant in 1882. Having got to the end of his rope in the West, he undoubtedly longs to share in the plunder which seems so prolific at the Hub. He will probably soon be under the affectionate care of our harmonious Boston cotemporary.

Mr. William Nicol will conduct the Spiritualists' and Mediums' meeting next Sunday at 3 p. m. in Martine's Hall, 55 Ada St. Seats free.



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## Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

### "Personal: A Source of Profit and Misery."

A short time ago there appeared in the JOURNAL an editorial under the above head, commenting on the same. The *Democrat of Padogue, L. I.* says: "The above [the editorial referred to] is from the pen of John C. Bundy, Chicago, Ill., a man devoted to the best interests of humanity. It applies just as well to our community, where the unprincipled 'Personalists' published in the New York daily papers are doing their deadly work, and leading unthinking women far from the true path of life."

"No man, and no woman of the right sort will find it necessary to address the public through the medium of the press. There is always a straightforward road to the well-to-do. The larger portion of these 'Personalists' are written by men too lazy or too vicious to make their own way in the world; they 'ask a correspondence' with some sensible woman, etc. Some incautious women in reply, forgetting that the fact of his asking for this proof positive that he is not a respectable man, for such a man will always find such opportunities in his own circle, she replies and the consequence is a swindle, disgrace and ruin."

"We know of one woman who did this, and she is reaping the shame of what followed. Having some little money and being a widow she met her correspondent as desired in Philadelphia, and was married to him. He seemed to have plenty of money, and though somewhat coarse in manner was rather agreeable and of hand. She returned with him to her native village, where she had a pretty house and garden, with two children by her former husband. That night she slept over sound and awoke in the morning, a valuable ring gone from her finger (her first husband's gift), and what was worse, the house of her wealthy brother-in-law had been robbed of a large amount of plate and other valuables. Of course the husband had disappeared. She had married a thief and a robber."

"This is only one case out of thousands of similar import. These 'Personalists' are written by men and women of ill-repute. Courtesans, women of the character of Madam Restal, and others of the kind whom contact with is pollution and death."

### THE ART OF HOME-MAKING.

#### Some Good Advice to Young People About to Marry.

The Post of San Francisco says:

Last evening, in Metropolitan Temple, Mr. Elizabeth L. Watson said that love was the foundation of a happy home, but that a necessary adjunct to it was the expectation of being disappointed in the one beloved. Usually, both parties have deceived each other during the courtship, by displaying the best side and hiding their weaknesses, not from wicked motives, but from a desire to please. The revelation of the true character is sure to come, and, because many are not prepared for it, much unhappiness results. Sometimes one harsh word spoken, and the rankle in the breast of a couple of companions, fester and grows until it uproots and destroys all the love and good will that was once there. Therefore, when any misunderstanding occurs between husband and wife, a prompt explanation should be made, so that the morrow's sun will rise upon a happy and united pair. One great source of marital misery is the domineering of one over the other. This is wrong in either sex. Each one should be allowed to live one's highest self, and no one should submit to the arbitrary will of another, any more than one should imagine that money will secure a happy home; but limited means will not be much of an obstacle to lovers who have absolute confidence in each other.

To have a perfect home takes are necessary, and no room should be considered too good for their influence. Their prattle makes music and their love brings sunshine, for which no substitute can be found. By mutual respect children are considered an incumbrance to be avoided, but to those who desire them and yet are not blessed with any of their own, all children become, in a measure, their offspring, and help to gratify the longings of parental love.

The honeymoon should be the dearest time of married life, because each succeeding period should be an improvement upon that which precedes it. Mutual forbearance will do much towards accomplishing this, but it is also necessary that our love should have a spiritual basis, with a view to our eternal union beyond the veil, instead of being merely a temporary bond upon the physical plane, as is too often the case now.

#### Mr. John McLeod, as a Healer, etc.

The following personal letter, written with no thought of publication to a gentleman in Massachusetts, is forwarded for publication as evidence of the powers of Mr. John McLeod, of 65 West 39th Street, New York City. The JOURNAL publishes it by request and believes in the good faith of the writer, but expresses no further opinion.

BENJAMIN T. CLARK, M. D.—DEAR SIR: I notice that you have spoken of the wonderful development of clairvoyance, given by Mr. John McLeod by the laying on of hands. Now, in the interest of truth and in justice to him, I have an experience to relate. Some months ago I met Mr. McLeod at a conference meeting where he spoke of his development, etc., and as he professed to give advice to any one present for development, healing, etc., I invited him to spend an evening with our family, comprising my husband, son and myself. He accordingly came and laid his hands on each of our heads for a few minutes, asking each of us to describe any thing we might see. At this short sitting I saw nothing, but our son saw a magnificent landscape, which he described in such a way that I was almost certain that he was not lying. He said it was difficult, he did not mention the matter until Mr. McLeod had left. Mr. McLeod remarked that the potency was now upon us, and that during the next week or two we would be likely to see spirits, and possibly hear them. Indeed, our fond hopes were gratified. We saw landscapes and living objects. On learning this, he appeared as well pleased as results could be. He came again, and on laying his hands on my son's head and on my own a few times, we became clairvoyant and clairaudient, while both of us remained throughout normal and wide awake; in short, to us our spirit friends are to-day as objective as are our neighbors. I may also add that we are grateful to Mr. McLeod for the potent manner in which he has removed from us every pain and ache by his healing powers. Headaches, sore throats and chest complaints appear to vanish before his potent touch. E. M.

#### Notes from Newark, N. J.

To the Editor of the Religio-Philosophical Journal: I wrote you almost a year ago that the Spiritualists of Newark, N. J., had formed a society. We have not increased much in number, but in earnest effort we are beginning to feel strong. Thanks to our kind benefactor, Judge Bailey, who not only freely offered to lecture for us gratuitously, but helped us financially, by giving us a part of the proceeds of his Talmage lecture. He has also helped us by sending us good talent from Brooklyn. Miss Beecher, in the early part of the summer, did us good service. Since returning, after vacation, Charles Dawburn has favored us, and last Sunday evening, W. C. Bowen, Mrs. Brigham is expected here soon. The encouragement we have received has inspired us to make a determined effort to support our society. We feel hopeful that the next report will be one of success in this particular. Newark, N. J. Mrs. E. W. CRANE.

Hugo Freyer, of Denver, Colorado, writes: Please give notice in your paper that I will travel and deliver lectures on Spiritualism and expose all the tricks done by self-styled traveling mediums. I believe that the cause of Spiritualism will be advanced by exposing the frauds and lifting the wheat from the chaff. I have bought all the humbug materials used by these mediums, and will deliver a lecture on Spiritualism, then do all the "humbug," and expose it, telling the audience the difference between the original and the fraud.

The natives of West Africa are still something given to cannibalism. In 1859 human flesh was exposed for sale on the public market at Dukon, Old Calabar. Only a year or two ago a chief of the Brass district, named Akpan, killed two Accra people who were sacrificed to the names of his fathers. In Brass, as in Bonny, they eat all enemies taken in war, and they put forth in justification for this, that devouring the flesh of their enemies makes them brave.

### Answers Given to E. W. Wallis's Questions by Mrs. E. W. Wallis and her Spirit Guides.

(Medium and Daybreak.)

QUESTIONS TO BE SUBMITTED TO MEDIUMS.

1.—Are you an actual speaker? wholly unconscious, partially entranced, or conscious?

1.—Both shut and open-eyed, according to conditions. When controlled or directed in rooms, my eyes are usually shut, except with one control. For public speaking my eyes are open. I am quite conscious when under influence, being able to hear and remember what is going on, though not able to resist the influence after a certain hour has been gained upon me.

2.—Have you had given through you satisfactory proofs of spirit identity?

2.—Many personal controls by deceased friends of sitters, accompanied by tests of identity, have been given, especially in the earlier period of my development, and clairvoyant descriptions by my spirit guide, "Velina," a large number of which have been recognized.

3.—Have you other phases of mediumship than public speaking and has your mediumship changed since your first development?

3.—Besides public speaking, my mediumship consists of speaking in unknown tongues, occasionally healing, clairaudience and clairvoyance without control, clairvoyance when under control, and sensing of the conditions of sitters. My mediumship has rather widened than changed; nearly all the earlier characteristics having been retained and new ones developed, personal control by friends of sitters being least often manifest now.

4.—Do you try to educate yourself and develop your mediumship?

4.—I try to educate myself by becoming acquainted with what is occurring around me, observing and tabulating in my own mind, that which I see and hear, as far as circumstances allow, though not following out any systematic plan of education. Yet, development is constantly taking place; my mediumship has been my best education.

5.—Are you much affected by "conditions," if so, how?

5.—The conditions in my own nature affect me more than those outside. When in ill-health, depressed or troubled, I am very sensitive to coldness and inharmony in circle or audience. At times, my guides have sufficient power to lift me above such conditions.

QUESTIONS TO SPIRITS CONTROLLING MEDIUMS.

Answers by Mrs. Wallis's Control, "Sincerity."

1.—How far are the trance utterances of the medium to be regarded as yours? Do you supply the words, or only impress the ideas?

1.—With regard to my control personally, I supply the ideas, and they are fashioned into shape by the channel through which they come. With regard to those who control the medium for closer intercourse, the ideas and words also are frequently given.

2.—Do you take complete "control" of the organism, or simply stimulate and inspire the thought faculties?

2.—I take complete control of the physical organism, inspire the mind with my ideas and stimulate the thought faculties to express them in words. My medium is more an inspirational than a trance medium, through whom the work is unconsciously done.

3.—Do the conditions of the medium, or the surrounding influences, affect you; if so, how?

3.—The conditions of the medium, also the surroundings, affect us largely. The more the medium becomes absorbed in matters not related to spiritual work, the more difficult is it for us to convey our ideas through her. Low and depressed states of body and mind on her part also affect our power of control. When the medium is in good health, and her mind exercised on spiritual or reformatory subjects, she being more in union with us, we convey our ideas with facility. Regarding external surroundings, coldness or inharmony, undeveloped condition of an audience or sitters, but especially late hours, retard our work. But we work on the intellectual and well-developed people surrounding our medium, and who are on a spiritual plane of thought, assist us.

4.—Do you speak for yourself only, or act as spokesman for other spirits?

4.—At times, I speak for myself, impressing the medium simply with my own ideas and opinions, founded on my own experience. At other times, I, in conjunction with other controls, stimulate or lift her to a plane of thought equal with ours; through her then the ideas flow from us as a band, composed of a larger or smaller number of spirits, as the case may be. The above answer also applies to other members of the band, who control the medium.

5.—Can you "give expression to the facts and thoughts foreign to the medium?"

5.—Yes, under harmonious conditions. But to do so we have to keep our medium ignorant of that which we desire to transmit, and to pass "the fact" or thought foreign to the medium through her mind instantaneously; or else let it flow through, carried in the volume of inspiration.

6.—Do you appropriate and use thoughts, ideas, and illustrations which you find in the mind of the medium, or do you "pick the brains" of some one present; or are you induced or hampered by the influence of a positive person?

6.—The mind of the medium is to us as an open book, and we use from it what suits our purpose. It does not however follow that what comes is simply from the mind of the medium; only that we use from it what we regard as necessary. Occasionally, when a member of the audience or circle is in harmony with ourselves (there being planes of thought common to all who can reach them), we draw from such persons ideas that they may have had in their minds. Inasmuch as harmonious conditions assist and discordant conditions hamper us, we are affected by surrounding influences. Spiritual, sympathetic, whole-souled individuals assist us largely; but cold, critical, cynical persons—more especially if they are strongly opposed to our work—unconsciously, on their part, if they are not so opposed.

7.—How is it that spirits, previous to the spirit control, give utterance to the thoughts of persons in the audience?

7.—The thought-planes being open to all who can reach them, it necessarily follows that if there be persons present in sympathy upon those thought-planes with the inspirers of the utterances, it is quite easy for those utterances to express the thoughts of such persons. This does not imply, however, that the inspiring controls consciously appropriate to themselves those thoughts, and use them for their own purposes.

8.—If spirits through mediums employ information and illustrations which the medium has acquired by ordinary means; or which they know to be false, or which persons in the audience are we justified in thinking such spirits dishonest and immoral, and in calling them "mental phantoms?"

8.—Certainly not, unless they employ them for dishonest or immoral purposes. The conditions that are spiritual to spirit control or inspiration are so little understood, that individuals are apt to jump to conclusions quite unwarranted by facts. I and others use that which we find in the mind of the medium, and what sympathetically flows to us from others in the audience, in conjunction with our own ideas and opinions, if we deem it necessary. If we do not, we simply give our own ideas, drawn from the truth, to be shared by the instrument through whom we work. But if the control be ignorant and undeveloped, that which is in accordance with his state will be transmitted. And according to the progress or development of the control, whether enlightened or unenlightened, provided conditions are good, will be the expression through the medium.

9.—Do you know anything of "a class of spirits who wander to and fro among the mediums, ready to themselves truths which would go down with their hearers?"

9.—All speakers or inspirers retain to themselves somewhat of that which they know—at least, that is my opinion—giving that which they consider best for their audience. It is not to be understood that by so doing they give utterance to false ideas, or rather to those which they know to be false, but that they might be mistaken; the control giving at times expression to a partial truth, if he consider the whole truth, as understood by him, too much for his hearers. But there are many who must say what they feel to be true, irrespective of pleasing or displeasing. This is largely a question for individual spirits to answer for themselves, but all those who desire the truth to be known, and who are not afraid to stand with their lights. We do not consider it "pandering" to an audience to withhold that which we think harmful, as long as we speak in accordance with truth. We are somewhat in the position of parents, who give their children a little knowledge to prepare them for more by and by, as they are ready to receive it and apply it.

10.—Is it your opinion that trance mediumship requires the "medium" to be "conditioned" by the "spirits" for intellectual culture and spiritual development?

10.—My opinion is, that trance mediumship does

require the "shut-eyed" condition, to abstract the medium from the surroundings; but that inspiration, at medium does not, as a rule, require that condition, the controls having sufficient power to transmit their ideas, more as an inflowing than as in the trance state, a thorough control. Trance, or unconscious mediumship, generally develop to the plane of the controls, becoming more conscious often merging into the inspirational, open-eyed condition. But this is principally a question of temperament, some mediums being easily excited, others requiring to be completely subjugated. It is my opinion that mediums should use every means in their power to educate themselves, and develop all their powers and capacities to the utmost, without undue strain. The better the instrument, the better the music, provided the musician is skillful.

11.—Are we justified in expecting "originality" in trance or inspired utterances, and must we not have what spirits are the originators, authors, composers, or inspirers of the utterances delivered by mediums; or other words—What is the value of trance mediumship as an evidence of spirit identity?

11.—You are justified in expecting originality of thought and utterance, but you must couple with your expectations an understanding of the difficulty of spirit-control. You must know that is original, or foreign to the medium's mind, has been given, though not always original or foreign to the hearers. The only proof that you can have, except in the case of test mediums, is your knowledge of the medium's power or capacity in a normal condition, contrasted with what is expressed in the abnormal. The value of trance utterances is to awaken the desire for investigation, by testifying to facts, and to guide the investigator, after receiving the facts, into a knowledge of the spiritual philosophy—the philosophy of life—thus acting a two-fold purpose: arousing to a consciousness of need, and then satisfying it.

12.—Will you explain what you understand by Thought Leading, Thought Transference, or Infusion; and the difference between psychological states and spiritist mediumship?

12.—I understand by "thought-leading," the power of consciously reading another person's thoughts, which transfer my ideas to his mind; and "infusion," where the two occupy such positions that the thought becomes blended or intertwined, as in the case of individuals becoming so sympathetic, expressing each other's thoughts and conceiving them to be their own. The psychological condition, or outward spiritual state, can be entered by individuals without undergoing control. Persons may psychically choose themselves, and so frequently, especially those persons who may strongly desire to become mediums, and yet have very little mediumistic power. This desire acting upon them, psychological effects are produced; or the psychological state can be induced by the positive influence of others. But in genuine mediumship, spirits are the operators, individually or collectively, controlling or inspiring their mediums.

### A Malignant Spirit.

To the Editor of the Religio-Philosophical Journal:

I will give you the following incident, which may interest you, premising that it has lost more than one acquaintance—not friends—for this discerning of spirits makes those not quite sure of their own spiritual condition, chary of one who may be able to see their real nature.

I have occasioned my legal adviser in New York City, and he being engaged with other clients, I waited his leisure in the comfortable ante-room. At length the door from the inner office opened and three women and one gentleman emerged from it; two of the women I at once recognized as having a cruel hostility to me, most unjust and unwarrantable for I had done them many kindly offices, which ought to have entitled me to their gratitude. The gentleman was a well-known friend to one of them.

They passed through the room they did not see me seated by the register, and were nearly at the outer door, when one of the women turned squarely round and looked me fully and fiercely in the face. She moved so closely to one of the women that it seemed as if she must jostle and impede her movements, but she did not.

She looked at me in color, but not black. The features and general appearance of this stranger to me was thin, wiry, defiant and malignant. She faced me till outside the door.

I expressed some surprise at seeing these persons at my lawyer's rooms, and inquired the name of the third woman.

"Third?" exclaimed the lawyer, "there were only Mrs. ———, and Mary ———, and I described her appearance."

He shook his head incredulously, and looked at me intently, at which I laughingly replied: "Oh! I am in perfect health. I saw three women, but one was a strange looking."

A law student had his desk in the ante-room, and sat writing there while I waited. The lawyer opened his door and asked: "How many women went through here just now?"

"Two women and one man," he replied. "This was no subjective illusion. I saw this third woman. I think I saw her inner spirit, the devil, so-called, attendant on her; the embodiment of the soul within her—the imp or devil of Sir Thomas Browne."

If such be the spirit within some, do we not run some hazard in calling for materialized spirits? Can we be sure that their offices are safe or reliable? Do they speak words of truth? What would that third or visible soul of that woman have said or done to me, had it been in her power?

Blue Point, L. I. ELIZABETH OAKES SMITH.

### The N. L. L.

A Letter from a Former Vice-President, Who Resigned Because the League Insisted on Demanding Unconditional Repeal of the Laws Against the Circulation of Obscene Literature.

The following letter not originally intended for publication, is, by consent of the writer, now published.

To the Editor of the Religio-Philosophical Journal:

I am indebted to you, I presume, for the JOURNAL of Nov. 1st, containing editorial criticisms on the recent action and present predicament of the National Liberal League. I am also in receipt of the remarkable circular of the N. L. L., appealing for the aid of the friends of the League, and promising them to move instant upon the Christian Church and wipe it out of existence without ceremony. Having never considered this any part of the design or purpose of the real League, I could not consistently encourage such an undertaking under that name.

Besides I am not anxious to second a thing done secretly not on the short school under the name of the League, but on the ground of the League, and in which I went to Sunday school, where the Christian virtues I admire. I am a liberal, or have so considered myself, and once had hope of the usefulness and honor of the League, but the thing takes such strange and ridiculous freaks that there seems to be no sort of safety in coming anywhere within reach of it. It strikes wildly, lunges, kicks and flounders as swimming in the sea, and is not the death of itself.

The ladies would be amusing were they not so much in blind earnest. R. C. SPENCER.

Milwaukee, Wis.

### Psychometry.

To the Editor of the Religio-Philosophical Journal:

I have often seen very interesting articles in your paper from the pen of Mr. Charles Dawburn of 463 West Twenty-third St., New York, but no mention of his wonderful psychometric powers. I had occasion during the last few months to consult a good psychometrist, and Dr. J. V. Mansfield sent me to Mr. Dawburn, recommending him very highly. Mr. Dawburn has given me advice in business and other matters of the very highest importance, and his delineation of the character of some parties whom I have had dealings with, has been marvellous in its accuracy, and of the greatest service to me. Mr. Dawburn is a true spiritualist whom I like, for he is truly a spiritually minded man, which can hardly be said of some people who call themselves Spiritualists.

S. H. W.

New York City.

The police force of London numbers 12,662, making it more than half as large as the regular army of the United States.

### Haverhill and vicinity.

To the Editor of the Religio-Philosophical Journal:

The cause of Spiritualism is being manipulated in the city of Haverhill, Mass., by a society called The Haverhill and Bradford Hall Association of Spiritualists. Just exactly who the responsible parties are, it is hard to tell, as I find that they have subscribed themselves to the public under the very indefinite cognomen, "Per Order Committee." Nevertheless meetings are being held regularly on each Sunday at 2 and 7 o'clock, P. M., N. S. Greenleaf, of Lowell, Mass., occupied the platform Sunday, Oct. 19th, in his usual very entertaining manner.

C. Fanny Allyn, of Stoneham, Mass., was the speaker on the Sundays of October 25th and Nov. 2nd, and she gave entire satisfaction. She requested subjects from the audience, to which there was a good response. On the afternoon of Nov. 2nd, she selected two from among the subjects laid on the desk—the first being "Evolution," the second, "Why are the believers in biblical spirit manifestations so prejudiced against modern spirit manifestations?" Mrs. Allyn's remarks on religious evolution were timely and to the point, and her criticisms of ancient and modern spirit manifestations were from the standpoint of a scientific analysis. In the course of her reasoning she said that she did not believe that the donkeys of the ancients could talk any better than the donkeys of the present time, and that the church did not even want the two-legged donkeys of the present day, but she did not believe that five thousand or two small fishes would feed a picnic party of five thousand on the plains of Judea, any more than five loaves and two small fishes would feed a picnic party of the same size in New England at the present day. She did not believe that the spiritual visitants in the tents of Abraham could eat solid food any more than the spiritual visitants in the science rooms of today could do so. She reasoned that when spirits laid aside the material body, they also laid aside material food, and had no more use for it. If scientific reasoning is worth anything in assisting to decide the true nature of the phenomena of the present day, then scientific reasoning should be used in judging of the reported phenomena of ancient days, and the church should have taken place two scientific principles, each under the scrutiny of the church. A life was a life to her, whether in the Christian bible or outside of it, and as such should be denounced.

LADIES AID SOCIETY.

Connected with the British Hall Society is the Ladies' Aid Society, which meets in the parlors of the hall on Tuesday afternoon of each week. This society is doing a good work and meeting with a reasonably success, though by no means that success these societies so richly deserve.

AMESBURY, MASS.

Meetings have been inaugurated at Amesbury and are meeting with a much greater success than was at first expected, but the management started in the right direction for success, by securing such talent and ability as can not only attract but can instruct their audience. Among the speakers that have been before this society, we notice Mrs. Sarah A. Byrnes, Mrs. Isabella Beecher Hooker, and Capt. H. H. Brown, persons that should be kept at work all the time, because they are making the world a little better for their living in it. Such people work for humanity's sake, and not alone for a head-gear to be worn in the Christian heaven.

W. W. CURRIER.

Haverhill, Mass.

### Mr. Dawburn's Position.

To the Editor of the Religio-Philosophical Journal:

Permit me, through your columns, to reply to Mr. Dawburn's letter in your paper of October 25th. When a person proposes to be a teacher of others, and undertakes to correct the mistakes of the religious who are engaged in the investigation of spiritual phenomena, he should be certain of his premises, accurate in his language, and exact in his statements. A due observance of these conditions by Mr. Dawburn would have precluded the possibility of misconceptions on the part of any of your many readers who may have read his article (No. 5) to which I took exception; but when Mr. Dawburn, in the article referred to, has spoken to me on the subject, and they understood him as I did.

Again, Mr. Dawburn, referring to me, says "that his quarrel must be with the facts of nature." The mistake Mr. Dawburn makes, is that he takes his own assumptions for nature's facts, and expects other people to do the same. My objection is to these assumptions. I would have no objection to the phraseology of a discussion, "I may be and often is of the sensitive medium," etc.; while a little later he says: "It is obvious this class of phenomena must be rare." I leave Mr. Dawburn to explain these contradictions when he again rises to explain.

Another assumption of Mr. Dawburn is, that I am either a young Spiritualist, or have a limited experience, etc. As this, however, is not pertinent to the matter at issue, I will suffer it to pass without remark.

In conclusion, allow me to apologize to Mr. Dawburn for placing a heading to my letter to which he objects, but as I was not the first to call attention to "Souls of the Mistakes of Dawburn," I cannot assume all the responsibility for the act.

Leadville, Col. H. GASTAN.

### A Wonderful Feat.

The Bismark Tribune gives an account of the remarkable achievement of an Indian by the name of Tel-ung-che-ung, who had been roaming about that city for some time. His feat consisted in swimming the Missouri river with his left hand tied securely behind him—his reward for so doing being the heart and hand in marriage of a bewitching daughter of one of his fellow scalpers. The Tribune says:

"He dove boldly from the bank of the river and was a few seconds under water, when he came to the surface several yards above the point from which he started, having made a long diagonal dive up and across the stream. He struck out boldly, paddling along with one hand. When he reached the middle of the stream he raised his arm and went straight down, disappearing beneath the muddy surface. As the water closed over him the maiden, who had been watching every movement with interest, manifested great nervous excitement, and just as she was about to jump into the frail canoe, which was half launched, her lover appeared with a careless toss of the head, and his raven locks floated upon the surging waters. As he neared the opposite shore the admiring brave, led by the girl, began waving his hands and singing a song of joy, and when he reached the bank he took down his admirer, loud were the exclamations of gladness sent up from the point where he started. It was indeed a wonderful feat—swimming the stream with one arm completely disabled and wearing heavy buckskin pants and shirt, with no boat or body-guard to accompany him."

"Wooden wool" is now used as a cheap and useful dressing for wounds and is being prepared extensively at a commercial scale for surgical dressings. It is finely ground wood such as is extensively used in the manufacture of paper. It is a clean-looking, delicate fibrous, soft, yellowish-white substance, having an odor of fresh wood, and absorbs an immense quantity of liquid.

Europe and British India consume about 150,000 gallons of handkerchief perfumes yearly. There is one great perfume distillery at Cannes, in France, which uses yearly 100,000 pounds of acacia flowers, 140,000 pounds of rose flower leaves, 32,000 pounds of jasmine blossoms, 37 of tuberose blossoms, and an immense quantity of other material.

Ninety-five thousand sheets of paper are daily consumed in printing Uncle Sam's money and internal revenue stamps.

### Notes and Extracts on Miscellaneous Subjects.

Engineer Eads is exhibiting models of his proposed ship railway in New York, showing conclusively its practicality. He says the railway can be built for \$450,000, while \$500,000 won't finish the Panama Canal.

John Brown's old fort at Harper's Ferry will probably be carted around the country as a dime museum exhibit. Four thousand dollars has been offered the present purchaser of the property for it by an enterprising showman.

It is now announced that Kate Field has prepared no less than three lectures in the hope that the whole of them at all events may be fatal to Mormonism. They are to be fired one after the other as soon as the battle-field is ready.

The blaze of a gas well near Pittsburgh has lately lured as many as fifty wild geese and ducks to an untimely death. The light deceives the poor birds and they fly into the blaze. The heat is so intense that not even a charred bone is left.

The chief of the Swiss Federal Bureau of Statistics estimates that in the year 2000 the United States will contain a population of 600,000,000. Think of waiting for the election returns in those days. We feel real sorry for our posterity.

Everybody has heard of "Nashy" (Locke) of the Toledo *Star*, but few could imagine how he looks. He is a tall, thin, and most unorthodox specimen of mankind that you will be thought of. He is short and very broad, and his face is like a red, red sun.

The new university at Stockholm has established a professorship of mathematics expressly for a woman. This is Mrs. Dr. Sophie Kowalevsky, whose paper on partial differential equations was recognized as sufficiently important to warrant the establishment of a chair for her.

One of the greatest vegetable curiosities in existence is an exhibition in Nevada. It is a potato vine filled with well-developed potatoes which grew in the open air like tomatoes. They differ from the tubers which grow underground according to the established rule by bearing a slight green tinge.

As an example of their stoicism, it is said that during a fight with our troops in the West an Indian woman concealed her little girl in a barrel, telling her to remain perfectly quiet, whatever happened. After the battle the child was found with her arm shattered by a musket ball, but she had uttered no sound.

The gold medal presented to the widow and sons of John Brown of Harper's Ferry, which has been deposited for several years in the bank at San Jose, Cal., is in its way to (Sweden), the only one of the old Ossawatimie's sons who escaped from Harper's Ferry, now a man of 60, who is living in seclusion on Put-in-Bay Island, Lake Erie.

Gophers have become such a nuisance in some parts of Dakota that the local authorities in many counties make a standing offer of five cents for every gopher's tail. This has led to gophers' tails being used for currency. Shoppers ask for several tails worth of coffee; toppers go into bar-rooms and throw down enough tails for a drink; and it is said that tail-bags have been put on the collection plates at religious meetings.

A traveler in South America says every window in Rio Janeiro has a woman in it. The measure of the respectability of a funeral there is the number of muskets to the hearse. After a hard rain in Rio the streets are flooded, and big negroes earn tips by carrying ladies and gentlemen from one dry spot to another. It is said the only place a Brazilian does not smoke is his coffin. The common beast of burden in Rio is the head, after the horse-drawn style.

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**If he is out of them, send money  
by next fast train.**